

# The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

23rd. Year of Publication.



"HE SET HIM IN THE MIDST OF THEM."

Jesus desired to teach the twelve apostles a lesson in humility; and, also, place before them the importance of the child. In all the story of the life of our Lord while on earth, there is no record of a word uttered by Him which might mean that the child was of little or no value. Taking a child He set him in the midst of the apostles. Try to hear what Jesus said; try to see His gentle face. Listen!

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And whosoever shall receive Me, receiveth not Me, but Him that sent Me.

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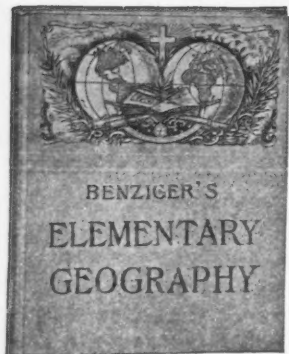
And whosoever shall scandalize one of these little ones that believe in Me; it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

The picture, after a painting by Bida, illustrates this famous lesson when He called the child and put him in the midst of the Apostles.

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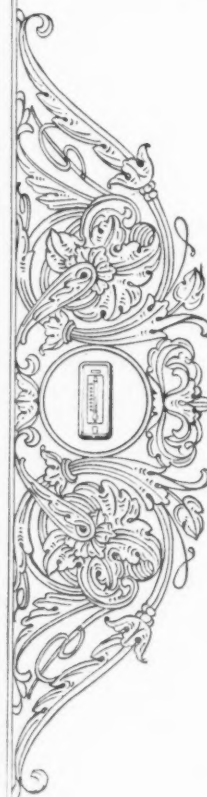
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## Songs for Children.

- A-3152 { (a) Little Birdie. (Neidlinger) (a) Vocal  
10-inch { (b) Orchestra  
75c { (c) Bubbles. (Neidlinger) (c) Vocal (d)  
(e) I Love Little Pussy. (a) Vocal (b)  
(f) Rock-a-bye Dolly. (Grant-Schafer)  
(c) Vocal (d) Orchestra  
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- A-3154 { (a) Fairy Ship "Mother Goose." (a) Vocal (b)  
10-inch { (c) Orchestra  
75c { (d) Grasshopper Green. (Gaynor) (c) Vocal  
(e) Sandman, from "Hansel and Gretel."  
(f) Barefoot Gossings, from "Hansel and Gretel."  
(Humperdinck) (a) Vocal (b) Orchestra  
(c) Vocal (d) Orchestra  
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- A-3155 { (a) Johnny-Jump-Up! (Ernest Hesser) (a) Vocal  
10-inch { (b) Orchestra  
75c { (c) The Christmas Tree Man. (Ernest Hesser)  
(d) Mr. Duck and Mr. Turkey. (Neidlinger)  
(e) Mr. Frog. (Neidlinger) (c) Vocal (d)  
(f) Orchestra  
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- A-3171 { (a) The Old Man Clothed in Leather. (Elliott)  
10-inch { (b) Vocal (b) Orchestra  
75c { (c) The Child and the Star. (Elliott) (c) Vocal  
(d) Little Bo-Peep. (Elliott) (a) Vocal (b)  
(e) Hey, Diddle, Diddle. (Elliott) (c) Vocal  
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(g) Orchestra  
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10-inch { (b) Vocal (b) Orchestra  
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## Songs and Singing Games.

- A-3153 { (a) I See You. (a) Vocal (b) Orchestra  
10-inch { (b) How d'ye Do, My Partner. (c) Vocal (d)  
75c { (c) Orchestra  
(d) Skip to Ma Lou. (a) Vocal (b) Orchestra  
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(d) Autumn Winds. (c) Vocal (d) Orchestra  
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- A-3168 { (a) Two Little Roses. (a) Vocal (b) Orchestra  
10-inch { (b) The Little Elf. (c) Vocal (d) Orchestra  
75c { (c) Rock-a-Bye. (a) Vocal (b) Orchestra  
(d) The Little Fiddle. (c) Vocal (d) Orchestra  
(e) Second Year Book (American Book Company)  
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- A-3167 { (a) Watchman, What of the Night? (a) Vocal (b) Orchestra  
10-inch { (b) Star Fishing. (c) Vocal  
75c { (c) Morning Compliments. (a) Vocal (b) Orchestra  
(d) The Mary Jane. (c) Vocal (d) Orchestra  
(e) Third Year Book (American Book Company)  
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10-inch { (b) The Fairy Crew.  
75c { (c) Baby Seed Song.  
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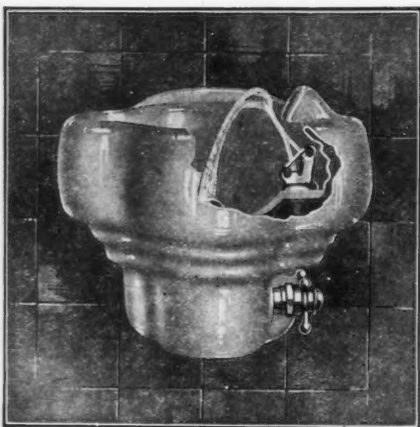
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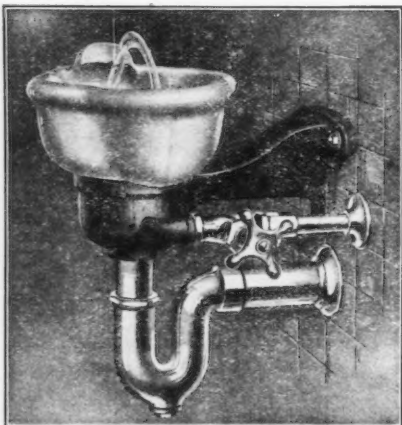
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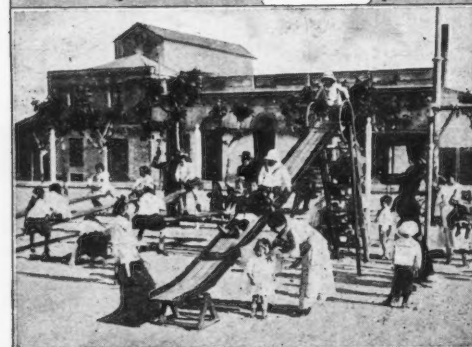
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### The Catholic School Journal

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# Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

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Vol. XXIII, No. IV.

MILWAUKEE, WIS., SEPTEMBER 1923

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**PRO DEO, PRO PATRIA.**  
We have been told even unto satiety that the children of today will be the men and women of tomorrow. They will not be the kind of men and women they ought to be, however, unless while under our care they will have learned two loyalties—loyalty to the religious faith that is in them and loyalty to the country whose citizens they must become.

Neither of these dominant loyalties grows and flourishes of itself. Both loyalties must be taught, and taught with all the power and persuasion and infectious unction that characterizes the supreme pedagogical art.

In this connection a national newspaper recently had this to say: "Children should not be permitted to pass beyond the schoolroom without an understanding of the meaning of citizenship, and without knowledge of their responsibilities and duties as citizens. They should not simply be instructed in a few facts relating to politics and government. Their instruction should be such that they would leave school with a conception of Americanism and of national ideals that will endure in later years. The teaching of citizenship is the most vital part of education. All education is intended to add to the qualifications of the individual as a member of society, and there are none more necessary than those an intelligent citizen must possess. For the interest of children attending school, and for the good of the country, it is essential that more attention be given in the schools to education in citizenship. Upon the intelligence of its citizens in matters pertaining to government everything in the future of the country depends, and the teaching of citizenship should begin in the schoolroom."

**INNOCENCE AND IGNORANCE.** I wonder how many of our Catholic educators are familiar with a little book by the distinguished French Dominican, Pere Gillet, translated into English by Father J. Elliot Ross, C. S. P., under the title of "Innocence and Ignorance"? It was published by the Devin-Adair Company in 1917. It deals with the theory and practice of education in sex life and the preservation of the holy virtue of purity.

There are two general theories of sex education. One, and this is generally adopted by our Catholic teachers, is virtually to assume that ignorance is innocence. It implies that the best procedure is not to think of sex or to speak of sex; practically to assume, indeed, that the divinely ordained means by which the human race is propagated simply do not exist. It urges little children and older children alike to pray for purity without any clear idea

## Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

of what purity really is; and it complacently permits young men and women to assume either the marriage vows or the vow of celibacy without any but the vaguest realization of what they

are doing.

The other theory of sex education finds favor among a good many secular educators and among the self-styled advanced thinkers of our generation. This theory gives an unwarranted interpretation to the saying that the truth will make you free. It holds that the teacher should stand right up in class and impart to the children the things they should know but do not know about sex life and sex phenomena. This theory argues that the children should know such things; is it not better that they should gain the knowledge in school and from the teacher rather than on the streets from evil and depraved characters?

Which theory should we adopt? Obviously, neither one nor the other. There is, thank God, a via media. This third theory of sex education avoids the evil consequences of both the theories we have outlined. "Innocence and Ignorance" presents this third theory in detail. The book will prove eminently practical and stimulating.

**CHILDREN'S STORIES.** The writer of these paragraphs sometimes wonders why it is that more children's stories are not written and published by our teaching Sisters. For our teaching Sisters, especially those who have years of experience behind them, know so intimately the heart of the child.

When we speak of children's stories we must distinguish rather sharply between two genres commonly confused: Stories intended for child readers, and stories about children intended for mature readers. Many writers of children's stories fall between these two stools. In all form of writing the consciousness of a definite audience is important, but in children's stories it is most important of all.

A certain talented and sympathetic religious; a woman who has devoted many years to primary teaching, once wrote a series of children's stories. They were quite bad; and analysis showed that in considering her audience she had, so to speak, covered too much territory. She thought not only of what would appeal to her little tots whom often she had fascinated with her classroom improvisations; she kept asking herself if the pastor—who never had had any childhood to speak about—would find interest in her writings, and over the fair sheets hung too the shadow of community censorship. The result was a group of stories that pleased nobody.



Cannot some of the readers of these lines write some really truly children's stories—stories which will delight the little ones and possibly irritate professional reviewers? Technique is not to be despised; but the prime essential is to know and love the mentality of little children. Cannot somebody do for very little children what Father Finn in the days of his youth did for growing boys? Here, surely, is a field of Catholic literature worthy of exploitation.

**THE FITNESS OF THINGS.** "We are supposed to know a good deal about the Roman Index and all that," commented the Community Wise Man. "But the most crushing argument I ever came across in favor of the censorship idea dawned on me only this afternoon.

"Of course, you want to explain," he continued, after an eloquent scrutiny of our averted faces. "Well," as is my custom often in the afternoon, I was strolling out toward the cemetery. And sitting on a bench near the gates of the city of the dead was a woman. She had a book in the hollow of her arm. And as I went quietly on my way I said to myself, 'It is the most potent argument of all.'"

The Philosopher lifted his white eyebrows. "I don't see—."

"Precisely. Because you don't see the woman—or the book. I don't want to be ungallant or anything of that sort; but as a scientific observer I must record the facts. She was a very ample lady, and—well, no longer youthful. She appeared to flow all over that bench, if you know what I mean. And she had—oh, the most expressionless face. Quite the sort of face you sometimes see in the advertising pages of the magazines, only not so pretty. It was a face that didn't mean anything. I got the merest glance, of course; but the merest glance was enough. But my eyes dwelt a little longer on the book. It was of standard novel size, and the title was plainly visible."

"Well?" queried the Mathematician after a fragment of silence. "You know I detest riddles."

"That book," sighed the Wise Man, "was the very last book on earth that woman should have been reading. Of all the books in the wide, wide world, it was the least in harmony with her face or her figure. It was Theodore Dreiser's 'Sister Carrie.'"

"You might have kept stricter custody of the eyes," remarked the Community Conscience.

"I did. For the next half hour I read inscriptions on tombstones."

**TEACHING LITERATURE.** It is now a good many years ago since the late distinguished English scholar, John Churton Collins, wrote as follows in his suggestive little book, "The Study of English Literature" (The MacMillan Company, 1891):

"It (literature) has been regarded not as the expression of art and genius, but as mere material for the study of words, as mere pabulum for philology. All that constitutes its intrinsic value has been ignored. All that constitutes its value as a liberal study has been ignored. Its masterpieces have been resolved into exercises in grammar, syntax and etymology. Its history has been resolved into a

(Continued on Page 183)



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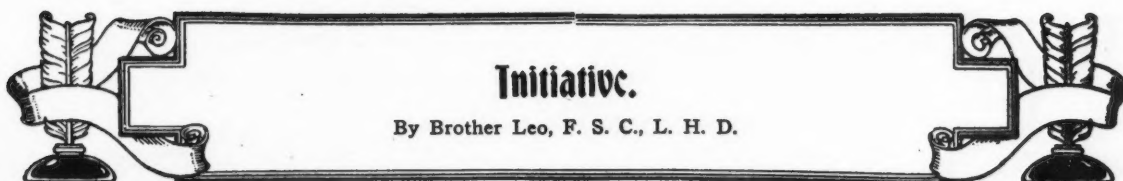
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Brother Leo, F. S. C.

During the World war a transport carrying American troops was torpedoed by a German submarine and sank almost immediately. Many of the soldiers had no time to get into the boats and drifted about in life preservers on the surface of the ocean. It was a serious situation, but not too serious for one doughboy to trumpet forth to his discomfited comrades and to the universe in general,

"Say, where do we go from here?"

An instance that extreme but illuminating, of what we mean by initiative. The soldier was not content to remain passive, to wait for something to turn up; he was emphatically anxious to get a stable foothold somewhere or other. Yet, trained as he was to obedience, he did not assume unwarranted authority and seek to control the situation. Doubtless he won the smiling approval of Saint Thomas of Aquino and other learned and godly men who assure us that *in medio stat virtus*. He was ready to go, anxious to go; he needed but to be told whither. And that is initiative.

Some would say it is a distinctively American characteristic. I don't know. I fancy that human characters equipped with moral and intellectual self-starters are to be found everywhere, though there may be something in the contention that social and political conditions in the United States foster—or used to foster—the unrecognized cardinal virtue of initiative. General Phil Sheridan thought so at any rate, according to some remarks of Mr. Augustus Thomas in his autobiographic book, "The Print of My Remembrance" (Scribners, 1922). "The general," Mr. Thomas writes, had made a study of the Franco-Prussian War. "As the result of his observations he thought that the German soldiers could, on equal terms, conquer those of any other nation except the American; that the American's superiority lay in initiative. Other soldiers seemed to act only upon command; the American also obeyed, but added to his obedience the individual activity of starting frontier fashion every night to intrench or to build or to do other essential things for himself without waiting for the word. In Sheridan's belief, political freedom and its responsibility had produced a better unit." And then Mr. Thomas significantly adds: "Phil should have been at Chateau Thierry. Perhaps he was."

Military obedience is not religious obedience, and the initiative displayed by the shipwrecked doughboy is not identical with the initiative prized in the teacher; but both kinds of obedience and initiative

have a good deal in common. Let us in the following paragraphs consider the sort of initiative that is desirable in our life as religious and students, as teachers and administrators.

Many ascetical writers, however loth they and their admirers might be to admit the soft impeachment, are poets in temperament and in quality of imagination; and they are never more figurative than when they tell us that religious obedience must be blind and indiscriminating, that it should approximate, as has been rather gruesomely said, to the obedience of a corpse. Of course, after we have practiced obedience for a while, we know what they mean; but we also know that unseeing obedience has from no point of view any appreciable efficiency and that there is little of either merit or inspiration in the obedience that is lifeless. The religious—and this is the essential difference between him and the soldier—yields obedience because of supernatural motives; but he practices obedience through eminently natural and human methods. And he does not and cannot attain to the perfection of religious obedience until he brings to its practice a generous measure of initiative. Saint John Baptist de la Salle, no tyro assuredly in the spiritual life, insisted, among other things, that religious obedience should be "cordial and affectionate." Now cordiality and affection in executing commands imply by their very nature the exercise of initiative; they imply adherence less to the letter which killeth than to the spirit which giveth life.

Let us take a very homely and familiar instance of religious obedience. You are told by your superior to prepare a guest chamber for a visiting celebrity. Certain specific details are indicated, perhaps; but before you have well undertaken the work you find arising any number of unforeseen circumstances that demand instant decisions. Here is where your initiative must come in. Should those picture frames be lowered? Should the position of the bureau be changed? Should the typewriter be equipped with a new ribbon? Should a better quality of stationery be supplied? Such are the problems you face by the fact of your charge and you have an implied permission to deal with them. The way in which you solve them, the fact that you try to solve them at all, indicates the extent and the quality of your initiative.

A story that has become something of a classic relates that a young married couple once visited a religious community of men and brought their little baby along with them. The Brother Director, who was a genial soul, insisted that one of his confreres should hold the baby. The good brother singled out for that distinction was awkward and embarrassed, but he did his best. The Brother Director and the guests presently went off to visit the chapel,

leaving the baby and the unwonted nurse on the lawn. The bell suddenly rang for a community exercise. The poor brother hesitated a moment, then put down the baby on the grass and heeded the summons of the bell. It was not long before the young mother heeded the summons of the baby. And after the guests had departed the Brother Director had something to say about obedience and initiative and such like things.

In our life as students initiative is not less important. The vastly overvalued man of one book is commonly a person who lacks sufficient initiative to get hold of another book. And he is a blood brother to the man who never correlates the books he studies with the life he knows and lives. The grand passion for learning simply cannot exist where the student has no mental self-starter. The curt reply of a city editor to a "cub's" query, "Find out—you're a reporter," has an application to the entire field of scholarship; for in the life of the scholar as in the life of the saint there are moments when one stands absolutely and thrillingly alone. Such moments are the decisive moments; they make us or they break us. After all, what is a goodly part of scholarship if not the facility for getting farther and farther away from the beaten paths and the cultivated fields, picking our solitary way through the *selva oscura* of Dante's vision unvexed of lion, leopard and wolf, descending, it may be, into dismal depths and scaling purgatorial mountains until, breathing an atmosphere clean and rare, we are vouchsafed a vision of the stars? Without initiative, without resourcefulness, without true self-dependence, the journey may not be essayed, and the seeker must content himself with the commonplace, the obvious, the familiar; he must become naught but an echo of real men's thoughts, a walker in dead men's shoes—a dry-as-dust, neither spirit nor spirk. For the delights of the paradise of true scholarship are not for him who has made the great refusal.

As for teaching—well, it would be no mean definition to say that teaching is the art of exercising and arousing initiative. I can recall no genuine problem of the classroom, whether of discipline, of presentation, of character development, which does not find in the initiative of the teacher the key to its solution. The real teacher is always master of the situation; he looks before and after; he accepts as normal and necessary the intrusion of the unexpected, and at its touch he is not chilled with helplessness and fear. And he educates as well as instructs. And how does he do all these things? By developing, in himself and in his pupils, the ability to ask with the shipwrecked doughboy, "Where do we go from here?" Without initiative we can't go anywhere.

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such fantastic tricks before high Heaven as would make the angels weep. He was frankly a failure. It puzzled, chagrined him. As a raw boy he had been able to do what as a trained and disciplined man he could not accomplish.

It was long years afterwards, when he had studied practical psychology and other things, when he had sought and found surcease from his daily classroom tortures in the great books of the world, that understanding came, and with the understanding came renewed strength and skill and unsuspected teaching ability. What had happened to him? The case was simple enough; I wonder if it is typical of many classroom failures. As a boy he had had initiative; he had, as the phrase goes, meant business; he had determined to be boss in that classroom. Then, still unformed in mind, unfixed in character and vastly inexperienced in life, he had learned, in some respects too well, the lessons of the novitiate. He had listened to conferences on the spiritual combat, had meditated on humility and sin and self-immolation, had read Rodriguez.....The process was a wonderful spiritual experience; looking back on it now he would exchange it for nothing in the world; but, alas, it had for him the defects of its excellences. It utterly destroyed his initiative; made him a piety machine. It made him, if you will, a conventionally good religious; it came perilously near ruining him forever as an educator and frustrating the designs of God in his regard.

That true story of the boy who had initiative, who lost it and who after much suffering and groping and perseverance eventually found it again, bears upon our subject in its fourfold application to the religious, to the student, to the teacher, to the administrator. But most of all, I think, it is suggestive to the administrator. The worst evil usually done by an official who lacks initiative is that his mental attitude, his example, his very presence tend most urgently to stifle the initiative of those subject to his domination. True, by the law of contraries, certain specially endowed individuals wax strong in such an atmosphere and develop initiative in proportion as the leader has it not; but they are exceptions and not numerous; certainly they are not typical.

We began with a doughboy; let us end with an army officer. Any West Point graduate will tell you that the most valuable thing he learned at the military academy was the importance of making prompt and correct decisions. He was subjected there to an external discipline more minute and exacting, more rigorous and mechanical than that afforded in any religious novitiate or ecclesiastical seminary; but it did not crush his spirit of self-reliance. Rather it fostered and conserved and developed that spirit. He learned respect for law, reverence for authority; but he learned likewise respect and reverence for himself—and that, in the natural order, is the basis of initiative.

It has been aid, and very wisely, that a man must learn to stand on his own feet before he can deal fruitfully with his fellow man, with nature or with God. That lesson the great saints learned, and the great students, the great teachers and the great

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## EFFICIENCY IN THE SCHOOL ROOM.

By Irene H. Farrell.



Irene H. Farrell.

At least two times throughout the year, the teacher invoices her stock in trade: first, at the opening of the year, when, with hope and enthusiasm, she stands before school months stretching before her; again, at the close of the year, with many hopes fulfilled or others gone, she reviews and estimates the causes of her success or her failure. The cause of either may be

alarming in its greatness, or it may even be so seemingly unimportant as to be almost negligible; yet, this beginning year offers so opportune an occasion to examine these causes that our success may be greater, our failure less,—our Efficiency greater when Invoice time comes next spring. How we may become more efficient, how our work may be made more efficient, how this efficiency may be felt in the lives of our pupils, are the prevalent problems of the teacher.

This is the day of Efficiency. It has come to be the password of practically every craft and profession. We judge its importance when even casual reading of our best periodicals reveals no cessation to mention or fully discuss the subject within its pages. Efficiency in itself is not new, but the emphasis placed upon it and the regard given it by those who would succeed in their chosen field has become paramount, one might even say, novel. As the analysis of the word gives its meaning as "that which is brought about", the implication is obvious why it has been so widely and forcibly adapted in the world of affairs.

The capitalist in business finds it unwise to trust random decisions as to profits made, but instead, he accurately measures his employees' abilities, working power and so on, the overhead cost of his establishment and associated details, so that his conclusions are not merely the result of his own judgment, but rather the result of **exact** measurements and the observance of those more highly trained to tabulate factors of success; namely, Efficiency Experts. When so many trades and professions are using **efficient** methods, it becomes those in the art of teaching to listen to its murmurings, and in some way at least, adopt or eliminate those features which make or mar School Room Efficiency. Although our Educational Experts are engaged in the perfection of grading systems, educational research and allied study, and as, to my knowledge, none of them are primarily supervisors of the following details, each of us, I judge, may become self-appointed observers, thereby gaining greater efficiency which might otherwise be nihil.

Not long ago I glanced through a publication of a long-established, reliable Insurance Company, which keeps in close touch with its employees by the frequent aid and strong encouragement given them. On the cover page of this excellent pamphlet, the forceful suggestion was mathematically and graphically presented:

Knowledge + Enthusiasm = Success;  
and then again:

Tact + Talent  $\times$  Stick-To-Itiveness = 100%  
Efficiency.

It came to me how great a help it would be to the teaching world were it to see the key of its efficiency so tritely written. In attempting to collect our various requirements, I find my own inability to reduce them to so expressive formulae and to so brief space. Yet we can not doubt that the elements of success do exist and that 100% Efficiency may be approached with more or less certainty through a careful regard for details, some of which follow.

One of the great heads under which sub-heads and sub-divisions of Efficiency might be placed is that of Management, which is a prime factor in Teaching Efficiency. With few exceptions, teachers are supplied with the materials with which to work, both animate and inanimate, but it rests with the teacher to direct and correlate all the forces engaged, that is, it is the teacher's responsibility to manage all forces that each may produce the best of which it is intrinsically capable. Many factors enter into the practical word "Management". Mr. Edward Earle Purinton, Efficiency Expert and author of "Efficiency Living", in a most inspiring lecture gives many suggestions which might be admirably adopted to schoolroom efficiency. He says: "Do not get a wrong start." This need be only a suggestion to the teacher to train the child in habits of concentration, independence, honesty and perseverance in his study. The teacher should see that the child is provided with suitable **equipment** and **environment**. It is the usual experience of most teachers to find a condition among pupils whereby the habit of borrowing material is strongly developed. Many pupils of any particular grades come to class work, relying upon the others to supply working materials, pencils, pens, ink, erasers, blotters, paper and so on. The time lost and confusion created is not easily estimated. Surely the teacher should so manage such a condition that it may quickly be only a part of the past. Mr. Purinton, in his advice, says: "You will render your study more powerful by observing the law which demands that a lesson be finished without interruption—the student must not break a delicate thread of thought by jumping up and running off to get a forgotten pencil, paper clip or other tools of study." The confusion caused by exchanging paper in the school room may be equal to that caused by the old-fashioned slate which has been abolished, among other reasons, for its noise and efficiency lessening. Some may consider that loss of time and confusion created in this way are to be overlooked, yet when we consider the time-saving devices in the market today, we realize how important the world values a few extra moments. The school should prepare the child for life,—why not do it in this instance? "The Point of View", Scribner's Magazine, March, 1922, has an exceptionally fine little article, "No False Notions, No Delays", which pays a wonderful tribute to the method of training the child in time- and confusion-saving, as well as conservation of energy.

As to environment, our modern buildings are relieving the teacher of much in this respect, yet a

few details may not be misplaced at this time. Annoying features such as clattering ink wells, a loose desk or seat, a rough spot in the floor which might be easily remedied, movable chairs to be shifted at ease, are annoying features which are best corrected at the earliest time. Squeaking doors and noisy radiators may detract the attention of a whole class. Flapping window shades may become annoying also. In this connection, there comes to me the thought of window shades being kept at the even distance in a room. A large store in the Middle-West makes it imperative that every shade on every window throughout the building be kept at a uniform length, at least at closing time. Also, a city superintendent made that same suggestion to his entire corps of teachers who were preparing to entertain the State Association. If such be a valuable asset in the environment-efficiency occasionally, it seems to be worth our notice all of the time. I have in mind a class room which seemed almost perfect in most details, but because of its insufficient length and too great width, it caused the pupils seated at either extreme side to be thrown beyond the teacher's immediate range of vision—an undesirable feature in itself. Good pictures, correct temperature and light, proper posture on the part of pupils hardly need to be mentioned here.

It may be interesting to here list the five essentials of an efficient life which have been arranged by Kate Douglas Wiggin, and which may be applicable in the life of the school:

1. Good English.
2. Good Manners.
3. Tact.
4. Mastery of one's special work.
5. Perseverance.

As to "Good Manners"—a large banking concern has recently published and given to each of its employees a little booklet "Courtesy—Plus"—intended to increase their Efficiency. Too, we may here again call to mind the amount of efficiency intended to be created in the United States Postal Department by the habits of courtesy instigated by former Postmaster General Hays: A "thank you" for the purchase of postal card or stamp. To aid in the health of the child, our Public Health Service gives valuable suggestions through its publications. Visual Education, Film Libraries and such are lessening the amount of time spent in actual study, thus bringing greater efficiency.

The efficiency of the teacher may be increased through labor-saving devices, so to speak. From a teacher friend of mine, I learned that a rubber stamp is most helpful in saving time and energy, when one's signature or an "O. K." is needed upon papers, especially if they number in the thousands. Papers handed to the teacher open, **not folded**, are much more easily read. Red ink corrections on papers are much more effective if brief and to the point, as "it is not red ink but red blood you must have and then your teaching force will almost pulsate."

In training inexperienced sales persons, a modern concern teaches them, "you should watch the customer—his expression, toward the article before you begin your sales talk." Were the teacher to

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# MENTAL BRIC-A-BRAC

Sister Marie Paula, S. C., Ph. D.

There is no passage in Holy Scripture that is not worth studying but, for the moment, we shall content ourselves with the consideration of one small fragment. It deals with the life of the Apostles after the death of Christ. For three years they had been with Him constantly, listening to His words and witnessing those wonderful miracles that brought new interest and excitement, new joy of heart and uplift of soul, with each succeeding day. Hither and yon they had traveled with Jesus, through town and village, with Him alone or in the midst of crowds. Everywhere and always they had shared with Him all that He Himself received. It is over now, the Master has left them. They will see Him no more on earth save in occasional apparitions. He will be no longer their co-laborer, but a glorified transient guest. They have gone back to their monotonous life of Galilean fishermen.

Back to the old boats! How the phrase appeals to us as we find ourselves at the beginning of another scholastic year! We, too, have been out of our old boats for the past few months. Some of us have spent at least a little of the time with Jesus "apart from the crowd" in the fair closed garden of a spiritual retreat. Others have sought in change of scene fresh strength for body and for soul. All have had change of occupation, have escaped from the monotonous routine of daily duties that is one of the most irksome features of a teacher's life. We find our boats, as the Apostles found theirs, unchanged. But what about ourselves? Were the Apostles the same as they had been when they "left all to follow Christ?" Think of the things that their eyes had seen and their ears heard! The beauty of Christ's ways with men. His gentleness, His kindness, His tranquillity, His courtesy; all these they had witnessed daily. Sight restored to the blind, hearing to the deaf, speech to the dumb, health to the sick, peace to the possessed, life to the dead; these had been no uncommon events in the life that they had led with the God-Man. The preaching of Christ and His familiar converse had been their daily food. Surely their three years' course in the school of Jesus had broadened their minds, enlarged their hearts, stored their memories with such knowledge as no course of ours could give. Yet, in a lesser degree, we too should have gained much from our summer vacation and should have come back to take up our year's work rich in new ideas and experiences, strong in new resolutions and purposes.

What use can we make of these ideas and experiences, these resolutions and purposes; the mental bric-a-brac that we have collected as we traveled through the realms of nature or of grace? Those of us who have made a spiritual retreat may be helped by recalling one of the fundamental points in the spiritual exercises of St. Ignatius. All things outside of God are creatures. We are to use them in so far as they lead us, or others, away from God; we are to abstain from using them in so far as they lead us, or others, away from Him. St. Ignatius will forgive the introduction of "others"; it is in perfect accord with God's commandment to love our neighbor as ourselves. The questions remain-

ing to be decided are just what creatures we have to use and just what use of them will best help us and our pupils along the path that leads to God.

How about the actual subjects of some of our retreat meditations, the "Three Classes of Men" for instance? Could we not apply it to our children? In the first class would be those who wish to succeed but study nothing; in the second, those who study the easier lessons but not the all important one that is difficult; in the third, those who let no obstacle stand between them and success. Or again, take the "Kingdom of Christ." The pupils who are satisfied with obtaining merely a passing mark would be the common soldiers, the honor students would be the officers in the army of the king. In the moral training of our children, how many beautiful lessons might be drawn from the meditations on the life of our Lord! Prayerfulness, obedience, devotion to our Blessed Mother and to St. Joseph, strict fulfillment of every duty, kindly courtesy towards one another—why we could hardly reach all these subjects within a single year. Even from a purely intellectual standpoint, might we not find many of the illustrations employed by the preacher of our retreat equally apt in making our pupils grasp more readily some lesson in English or history, arithmetic or algebra?

Perhaps we have not made a retreat but have spent our vacation traveling. If this be the case, how much more interesting we can make a lesson in geography or history or botany or biology by describing the places that we have visited or the things that we have seen. The lines of the geographical map become real rivers and the dots real cities, peopled with real men and women and children; historical characters become human beings; flowers have a beauty apart from their form and coloring and the insect world looms up before us, no longer repulsive, but full of interest.

It may be that we have not traveled, but surely we have read. If our reading has been good, it will afford us no small help in the work of our teaching year. In the first place, it may have given us new knowledge of men or places or things. Failing this, it must certainly have presented old knowledge in a somewhat new way. The new knowledge may be communicated to the children, often directly, nearly always indirectly; the value of a new way of putting things is hardly to be over-estimated. If we teach a language, whether English or foreign, the reading of well written works in that language assumes an additional importance. Such reading enlarges our vocabulary, develops our power of discrimination, and intensifies our appreciation of the beautiful. Well turned phrases or appealing verses remain in the memory and often serve to clarify or to beautify some difficult or prosaic lesson. Again the reading of character analysis, as presented by some standard author, will give us an insight into the different types that we must meet among our pupils, and this insight will prove a strong ally in maintaining classroom discipline.

Even though we may not have had the advantage of retreat or travel or reading, at least we have been freed from the restraint that marks the days of the school year, and from our tarry-at-home-travels we may have brought back some rare bric-

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### EDITORIAL COMMENT

#### Painless Education

One of the wishes often expressed by good-natured parents is that they want their children to have an easier time in this life than they had. Hence, they claim they are ready to make any sacrifice to give their children an education. They presume an education will surely relieve their offspring of every and any hard knocks in the struggle of life. How very sad it is to find many of such a foolish idea, and yet the number is very great. A prominent educator once remarked that judging from extensive correspondence and conferences he had held on the subject of youthful training, the idea generally was that education would relieve its recipients of the hard knocks of the world. Another educator labels this notion, "Painless Education." We heard, not so long ago, a lady remark that she was giving her boys every chance of a good education, as she did not wish them, when they grew up, to have them soil their hands by manual labor. One may not be very far amiss when he calls attention to the common and growing tendency to relieve boys and girls from real work and a little bit of thinking, otherwise, we are likely to find them driftwood on the stream of life. Nearly every educational journal finds it necessary in order to keep up to date, to announce some newly-discovered way of educating our children, some time-saver or labor eradicator.

#### Fun for the Farmer's Boy

One of the encouraging evidences of the return to sane and sensible standards of education is the frequency with which one meets in the daily press, sentiments of such views that make for reform in many ways. Here is one that comes from "The Ohio State Journal" under the heading of "Country Saved Again": "The governor has signed the bill passed by the legislature providing that 100 minutes a week shall be devoted to the study of physical culture in the rural schools of Ohio and it is now the law of the grand old commonwealth. It marks a long forward step. Heretofore our poor little country children, having no special place to play in but the outdoors and no special incentive to take any exercise but the natural spirits of normal childhood, must have suffered lamentably for lack of physical culture. We all know how boys and girls have been leaving the farm and this must have been the reason—no opportunity to play or work or enjoy any physical recreation whatsoever. But let us not dwell upon the sad conditions of the past. They are all changed now and we confidently expect to see some pretty good physical specimens about the Ohio countryside before very long. We shouldn't wonder if the nation had been saved from decay at the roots."

In the words of America's humorist—"the above is sarcasm."

#### Some Metaphors

Webster tells us that a metaphor is a compressed simile. A writer in the "Living Age" has gone to the pains of giving to his readers a list of what he is pleased to call "dead metaphors," though one may object to the statement of their death, as many of them may be found on the printed page yet. Perhaps this writer longs for their death and hopes some literary coroner may soon hold an inquest and pronounce them "officially dead." Here are a few of his dead: "The lap of luxury, Part and parcel, A sea of troubles, Passing through the furnace, Beyond the pale, The battle of life, The death warrant of Parrot cries, The sex war, Tottering thrones, A trail of glory, Bulldog tenacity, Hats off to, The narrow way, A load of sorrow, A charnel house.

A spark of manhood, To dry up the founts of pity, Hunger stalking through the land, A death grip, Round pegs (or men) in square holes, The lamp of sacrifice, The silver lining, Troubling the waters, and poisoning the wells, The promised land, Flowing with milk and honey, Winning all along the line.

Casting in her lot with, The fruits of victory, Backs to the wall, Bubbling over with confidence, Bled white, The writing on the wall, The sickle of death."

Perhaps some of these metaphors are similar to the Frenchman's description of a metaphysician: "When he to whom one speaks does not understand, and he who speaks himself does not understand, this is Metaphysics."

#### The Grind of Grammar

One of the bugbears of school life, both for pupil and teacher is the "Grind of Grammar." It is the bane of school days, and the efforts to change this state of mind has not been very successful, though a thousand and one authors have tried and tried. There is no limit to the number of grammars that see the light of day, promising an easy way, but generally proving another stumbling block. Now comes a man with the courage of a Spartan, Stephen Leacock, who tells us in plain words, what he thinks of this subject: "Our study of English—not merely in any one state or province but all over North America, except in happy Mexico—begins with years and years of the silly stuff called grammar and rhetoric. All the grammar that any human being ever needs or that is of any use as an intellectual training, can be learned in a few weeks from a little book as thin as a Ritz-Carlton sandwich. All the rest of the solid manuals on the subject is mere stodge. It serves no other purpose than to put royalties into the pockets of the dull pedants who elaborate it.

Rhetoric is worse. It lays down laws for the writing of sentences and paragraphs about as reasonable and as useful as a set of directions telling how to be a gentleman, or how to have a taste for tomatoes."

You may be sure that more than one, who reads these lines will be up in arms over the use of the word "Stodge".

#### Ludicrous Errors

The errors of pupils are a source of amusement to the most time-hardened teacher and a new list is always acceptable. The London Times furnishes the latest. One candidate for proficiency in Latin gave as an English version of the Latin "De mortuis nil nisi bonum," "There's nothing but bones in the dead." Another lad, who no doubt is a follower of the "Orange" translates "Ne plus ultra," "There's nothing beyond Ulster." Not only his translation was at fault, but his knowledge of geography was sadly awry, for beyond Ulster lies some very interesting places, quite interesting to the people of Ulster for the past few years. Tertium quid "is a legal term meaning six shillings and eightpence."

There are some excellent examples of miscellaneous "information." "A grass widow," we are told, "is the wife of a dead vegetarian." The author of "Britain has a temporary climate" was evidently a youthful cynic, and one suspects the same hand in the definition of "ambiguity" as "telling the truth when you don't mean to." Other specimens are:

Palsy is a kind of new writer's dance.

Letters in sloping print are hysterics.

Etiquette is the noise you make when you sneeze.

In the departments of history, geography, grammar and literature the following occur:

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# DRAWING OUTLINES FOR THE EIGHT GRADES

## A Complete Detailed Course

By Mary E. Partridge

To teach Drawing it is not necessary to be an artist, but it is necessary to be a teacher. By this is meant no belittling of natural gifts, for it is undoubtedly of great assistance to pupils when the lesson is presented to them with chalk-talk illustration that brings out the striking details of the object studied, or emphasizes with clear quick stroke the best method of attack. However, it has been the experience of many Supervisors of Drawing that the best work is by no means always to be found in the classes of teachers who have artistic ability. Many a State and County prize has been captured by pupils of teachers who were more strongly gifted with energy and ambition than with special talent for the work. The real secret of successful accomplishment is a disposition to succeed—in other words, a will that tends to focus upon the careful preparation of each lesson. An inexperienced teacher will gain great confidence in attacking the course if she will simply take the trouble to work out each lesson herself, in the medium which the class is to use, outline what she wishes to accomplish in each lesson, and lay the paper on her desk when about to begin the work with her class. Then she will have a clear aim and can be sure that she has forgotten nothing. Another advantage is that, when the lesson is finished she can know just how far she has been successful. In this Course, here presented, there will be considerable oral recitation suggested, and much association of Drawing with ideas that fix the notions of form and color in the mind of the child. It will be essentially a PRACTICAL course.

The Lessons outlined are planned for classes that recite twice a week. If only one lesson can be given in a week it should not be crowded into less than forty-five minutes. If more than two lessons are allowed in the week, the first or second lesson of the Course may be repeated on a paper of another color, or in another medium. Repetition gives facility to the child and increased confidence.

The materials needed in this Course will be indicated at the head of each Grade's assignment for the month. Paper is much more cheaply to be had from a job-printing establishment than from school supply houses. They will frequently give you the paper if you merely pay to have it cut up, provided you are willing to use cuttings and scraps that they may have on hand. The colored crayons used should be a good wax or semi-wax crayon such as is sold by the American Crayon Company of Sandusky, Ohio. It is far cheaper and more convenient, in the Primary Grades to buy the colors in bulk and distribute at each lesson only such as will be needed. The same holds good for other materials. What is left to the care of the child is frequently destroyed or missing when wanted. Water colors should be taken care of too. The three-color box should have a pan of black and a pan of terra verte (green), even for the small children, for, while the mixing of colors should be taught, it is well to have a good clear green ready for use where the lesson periods are short. Black is used instead of ink where the lesson calls for ink wash in grades where ink is a dangerous element for clumsy little fingers to handle.

In the lessons that call for drawing from still-life, or object drawing of any sort, the objects suggested may be set aside and replaced by anything the teacher may find more convenient. Circumstances must guide in cases where the objects marked for use in a particular lesson are inconvenient to procure. It is well to keep in mind, however, that no objects that have complicated detail should be used.

### Outlines for September

#### Grade I

**Materials needed:** Each child should have an allowance of thirty pieces of paper (this allows for no extra sheets). The paper should be white, gray, or a light buff and cut square. The size of the paper should be not less than 3x3 inches, nor greater than 6x6 inches. The crayons should be one stick for each child of red, blue, yellow, and green. One empty spool is needed, per child. Each child should have scissors. The teacher should be provided with a half quart jar of starch paste, made as follows: Cream two heaping tablespoonfuls of ordinary laundry starch in about half a cup of cold water. When smooth, add enough boiling water to make the

quantity rise to one full pint. Bring to a brisk boil, stirring constantly. Add one-half teaspoonful of pure carbolic acid when taken from the stove and ready to pour out. Stir it well into the paste. Then pour into the paste jar and allow to set until cool. When cool, break up with a kitchen knife and beat thoroughly till smooth. This makes a very good paste, with splendid keeping qualities. A very little sticks well and does not dry out too fast nor crumble in the process.

**Lesson 1.** Pass to each child two pieces of paper. Tell the class to look at the paper. Hold up a sheet and call their attention to its shape. Notice how each side of the square is of the same length. Then show them how to fold the paper by bending one edge over till it rests exactly on the edge of the opposite side, and crease. Go around and correct any work that is not done properly. When all have folded their papers have the class unfold them and smooth them nicely. Then have a crease made in the opposite direction. When this fold is opened, the paper is seen to be intersected by two creases that form four small squares. Have the children count these squares and notice that big squares and little squares always have four equal sides. Call for oral recitation from each child as well as chorus recitation. Then repeat the lesson with the second sheet of paper.

**Lesson 2.** Repeat Lesson 1, but tear the paper on the first fold before making the second fold. Show them how the paper is creased with the finger nail and the tear started. Holding up the two parts, talk about dividing things in half. Then fold the two torn pieces, and tear. Have them place the four small squares together. Show that two of these squares are one-half of the large square, and one square is one-half of the two small squares. Repeat with a second piece of paper.

**Lesson 3.** Pass out five pieces of paper and a stick of red crayon to each child. With one piece of paper repeat the tearing done in Lesson 2, and color each square on one side. Have them arrange these colored squares so that one is placed in the center of each of the remaining pieces of paper. Go around the class placing a tiny dab of paste on the back of one of the small squares, telling the children to spread the paste with the little finger, turn the colored square right side up, replace upon its big square and smooth firmly till adhered. Pasting only one square at a time, continue till all are finished. Let them take these small triumphs home for purposes of exhibition. Home interest in the Drawing is worth cultivating.

**Lesson 4.** Repeat Lesson 3, with the blue crayon instead of the red.

**Lesson 5.** Repeat Lesson 3, with the yellow crayon instead of the red.

**Lesson 6.** Repeat Lesson 3, using the green crayon.

**Lesson 7.** Repeat Lesson 3, using all four crayons, one crayon for each of the small squares.

**Lesson 8.** Ask the children to bring empty spools. Fold as in Lesson 1. In the center of each of the small squares place the spool and draw around it with red crayon. Talk about the circle. What things have the shape of a circle? Do not say an orange, a ball, etc., but rather a ring, a penny, the end of the spool. Tell them that a circle is one line that goes around and around. Let them trace over their circles saying this.

#### Grade II

**Materials needed:** Six sheets of 6"x9" paper, white or any very light tone, of not too stiff quality, and rough or ordinary pencil tablet paper in surface. (Practice manilla is good). Crayons: red, yellow, blue, orange, green, purple or violet, and black. The teacher should have the same colors in chalk. (The American Crayon Company has a hard pastel called Pastello that erases as readily as does ordinary white chalk.) Each child should have a ruler.

**Lesson 1.** Review study of form. Talk about the square. Have drawings of the forms, large enough for the class to see, to be held up or pinned up during the discussions. Have the children make sentences about each of the forms. From the square proceed to the circle, to the oblong, to the triangle (equilateral), to the cube, to the sphere, to the square prism, to the cylinder, and to the pyramid. This is regular oral recitation work.

**Lesson 2.** Review study of colors. The rainbow. Talk about the colors. Tell the story of the Rainbow from

Scripture. When do we see the rainbow? Did anyone ever see it in the spray of the garden hose? What colors has the rainbow? Who can name them—in order? If you have a sunny window, use a glass prism and throw the colors on the wall, on the desks, and upon the children.

**Lesson 3.** With the crayons make a picture of the arch of the rainbow. If a model is made on the board with chalk it will aid the children greatly. Repeat on the other side of the paper.

**Lesson 4.** Square off the paper by folding cornerwise till two adjoining edges of the paper coincide, and from the point touched by the end of the paper that is brought across to touch the adjoining edge, bend back along the edge that crosses the paper. This makes one diagonal fold and one cross fold. To the cross fold bring the edge of the paper that is farthest away and crease. To this last crease bring first one and then the other opposite edges of the paper and make creases. Then bring the same outside edges to the nearest cross fold and crease at either end across. Then bring the two outside edges together and crease again. This gives five parallel folds across the paper. Turning the long sides towards one another, crease a lengthwise fold across the middle of the paper. Then bring the two outside edges in turn to the center fold and crease. The result will be 6x4 equal squares. We pay no attention to the original diagonal that was necessary to make our first cross fold. Rule along the checkerboard creases with colored crayola—any colors they wish to use.

**Lesson 5.** Repeat Lesson 4, using only one stick of crayola.

**Lesson 6.** Repeat Lesson 5, using black crayola for the ruling, and with red crayola draw as large a circle within each small square as it will contain.

**Lesson 7.** Fold the paper as in Lesson 4. Color in checkerboard effect, using two colors only.

**Lesson 8.** Using a spool to get the circles, and all the crayola colors, draw a bunch of balloons. From the base of each, to a dot near the bottom of the paper (which each child should mark) let them, with rulers, draw the strings that hold the balloons, with their black crayola.

#### Grade III

Materials needed: Crayons in the six rainbow colors. Rulers. Three sheets of 6"x9" good pencil quality paper (such as manilla).

**Lesson 1.** Review study of form, as in Grade II, Lesson 1.

**Lesson 2.** Review study of colors as in Grade II, Lesson 2.

**Lesson 3.** Make the rainbow in crayons. Those who finish sooner may add a pot of gold at one end of it. (Be sure they know about the "pot of gold," and what a pot is.)

**Lesson 4.** Review study of the ruler. Look at it. Count all the longest lines that are near the numbers. Find those that stand half way between these longest lines. What are they there for? Count all the half inches and inches thus: one-half inch, one inch, one and one-half inches, two inches, etc. Then count them: one-half inch, two half inches, three half inches, etc. How many half inches between the one-half inch mark and the six inch mark? Between the nine inch mark and the eleven and a half inch mark, etc.? Drill—drill—drill!

**Lesson 5.** Using the 6x9 inch paper, let them measure each side. Laying the ruler along the upper edge of the paper, and setting the one inch end exactly even with the left hand side, leave as little of the paper exposed above the edge of the ruler as may be necessary to receive the marks that must be placed at every inch. Make these marks outward, and crossing the edge of the paper. Turn each edge into the horizontal position in order to do the scoring more easily. Go around the class and check the work, calling attention to making the marks as short as possible, and exactly coinciding with the inch marks on the rulers. Turn the paper over, and repeat the exercise. This paper will probably be full of wry attempts, and repeated marks, but do not let the children feel that they have not done well.

**Lesson 6.** Using the 6"x9" paper, let them measure ruled lines that will square off the paper.

**Lesson 7.** Telling the children to try to get it very neatly done, have them repeat Lesson 5 again, and keep

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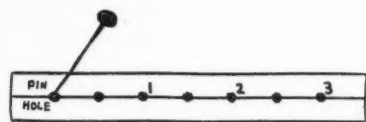
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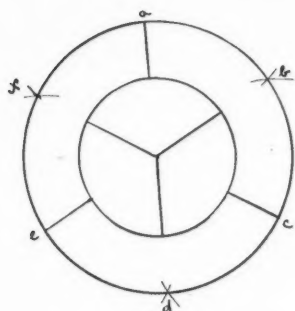
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Lesson 6 - Grade IV



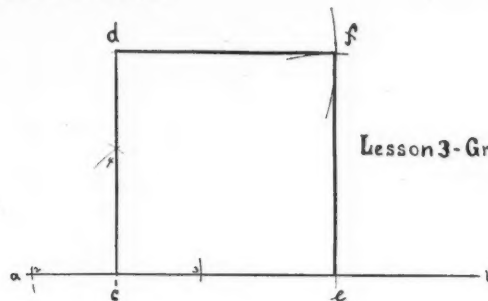
Lesson 2 and 3 - Grade V



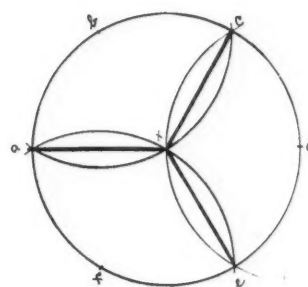
Lesson 7  
Grade V



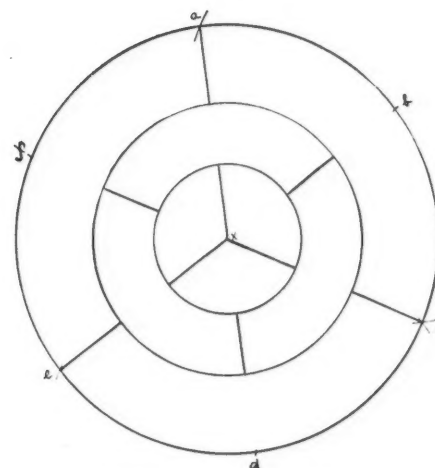
Lesson 7  
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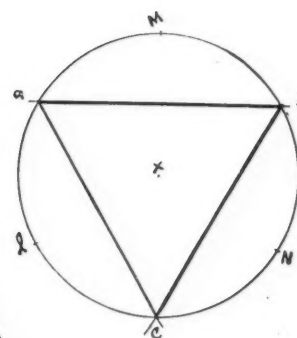
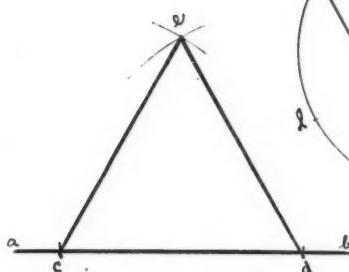
Lesson 3 - Grade VIII



Lesson 7 and 8 - Grade IV



Lesson 3 - Grade VII



Lesson 5 and 6 - Grade VIII

the papers. (Any failures should be obliged to produce this work before the next lesson.)

**Lesson 8.** Color in checker effect, using only one color and leaving the alternate squares white.

#### Grade IV

Materials needed: Nine sheets of pencil paper (manilla). Six crayon colors. Ruler. Piece of heavy card about one-half inch wide and four inches long. Large, thick, darning needle to puncture the cardboard. A No. 4 brush. Ink. A large headed pin.

**Lesson 1.** Review of the study of form, as in Grade II, adding the hemisphere, as they will meet this in their Geography very soon. Write on the board the names of these forms, and have the children tell how many faces each form has, and how many faces we see when we stand and look at each form from directly in front of it—on the level of the eye, from a little to one side, from a little to the other side, from above, from below, etc.

**Lesson 2.** Review of the study of color as in Grade II, but without the drawing of the rainbow. Let them write in sentences what two colors produce orange, green, purple, after it has been reviewed orally.

**Lesson 3.** Fold the 6"x9" sheet to get the square, and then fold in from the end so as to leave the paper folded in thirds. Discuss thirds—one-third—two-thirds—three-thirds. Fold the paper as in Grade II, Lesson 4, and discuss the twenty-four small squares. Into how many even fractional parts could the paper be torn along the creases? Halves, thirds, fourths, sixths, eighths, and twelfths. How many squares in three-fourths of twenty-four squares? etc.

**Lesson 4.** Measure off and rule the 6"x9" paper into inch squares, making 54 squares. How many are half? One-third?—two thirds? One sixth?—sixths, one ninth,—ninths, etc. Keep the papers to use in the next lesson.

**Lesson 5.** With a No. 4 brush ink in the squares in series of ascending and descending steps across the long way of the paper, holding the long way horizontal. (Count down to the third square along the left hand edge of the paper, and ink in. In the second row of squares from the left edge of the paper, ink in the second square from the top. In the third row, ink in the top square. In the fourth row, the second square. In the fifth row begin the pattern again by inking in the third square, etc. When the paper has been once crossed by the pattern, begin the second crossing at the fifth square from the top as the starting point for the design.)

**Lesson 6.** Give to the children the pieces of heavy cardboard (about 4-ply), and have them mark every half-inch on a line ruled down the middle from end to end. Just to the right of the first inch mark let them place the figure 1. To the right of the second mark place the figure 2. To the right of the third mark place the figure three. With a heavy needle puncture the cardboard through each dot on the line. Make these punctures as smoothly as possible. Work the needle around and around in the hole till it is large enough to admit the point of a pencil. Through the hole marked 1 insert the pin and placing the sheet of practice paper upon a piece of cardboard or the back of a tablet, push the pin securely into as nearly the center of the paper as the eye can guess. (The center can be had by cross folding the paper from side to side or from corner to corner.) With the left hand steadying the pin in place, put the point of the pencil into the hole marked 3 and mark through onto the paper, pushing the cardboard around in a circle till the ring is completed. Repeat, using other nearby spots for the center pin, then use the other side of the paper. Any used papers may be covered with these circles, changing the center and moving the pencil point from one hole to another.

**Lesson 7.** Making a five inch circle by placing the pencil point in the hole between 2 and 3. Let the children place the pin end exactly on any part of the circle they choose and tell them to draw a circle that is called an arc, that is, only partly finished. Tell them to draw it inside the first circle and not to go outside of its edge. Then have them fit their compass into place so that the pencil end is just where one end of this arc touches the complete circle and the pin end touches the complete circle outside of the line of the arc. In this position tell them to make another arc like the last one. Then moving the compass into the same position, have a third arc produced. This divides the circumference of the circle

into practically three equal parts. It will be quite equal if the arcs do not too nearly overlap at their outer edges. Call their attention to this.

**Lesson 8.** Repeat Lesson 7, making the arcs very lightly and connecting the three points where they meet with the center of the circle. Use the ruler.

#### Grade V

Materials needed: Five sheets of 9"x12" paper (manilla). Crayons. Water colors. Give them an eight-color box with black and white extra. Cardboard pieces one-half inch wide and five inches long.

**Lesson 1.** Oral discussion of form and color (See Grade IV, Lessons 1 and 2).

**Lesson 2.** Make the compass (Grade IV, Lesson 6) but make it an inch longer. On a 9"x12" sheet of paper, using a radius of two and one-half inches and a radius of four inches, make two circles with the same center. Divide into sixths on the outer circumference with the compass by placing its point upon the circumference and marking two points, one where the pencil may cross the circle to the far right and one where it may cross to the far left, using the same diameter as was used to strike the circle. Then move the pin point of the compass to one of these marks and repeat the process till all six points are marked. With the ruler connect all of these marks by straight lines to the center of the circle. Make one segment red, pass over the next segment and color the succeeding one blue, pass over the next and color the one following with yellow. Use crayograph or any crayon. Fill in the blank segments with the colors that are produced by a blend of the colors that are on either side—orange between the red and the yellow, etc.

**Lesson 3.** Repeat Lesson 2, but erase every other of the straight lines that extend through both circles—not entirely, but only so far as it crosses the outer. This divides the outer circle into thirds. Do the same thing with the inner circle, but erase the lines that have not been erased on the outer part. This divides the inner circle into thirds that do not coincide with the outer thirds. Color one of the inner thirds red, one blue, and the other yellow. Color the sections that are left of the outer circle thus: The band that extends from the middle of the red to the middle of the yellow should be orange; that which extends from the yellow to the blue should be green; that which extends from the blue to the red should be purple. This lesson will occupy a double period.

**Lesson 4.** It will be necessary to employ this lesson in coloring the wheel described in Lesson 3, as only a very industrious class could accomplish the above in one period.

**Lesson 5.** Repeat the construction work of Lesson 3.

**Lesson 6.** Color with water colors. Wet the whole paper and blot off gently with the paint rag. Use the No. 4 brush for the inner circle, and the No. 7 for the outer circle. Be sure that the paints are clean and wiped off clean at the end of the lesson, with a drop of water on each cake to keep the paint moist. Do not let them waste the paint by using too much water. The brush should never be dripping wet. See that the children do not run over their edges. Keeping just the least bit within the lines gives the neatest results.

**Lesson 7.** Make an ink wash sketch of a spray of scarlet sage (salvia) on the 9"x12" paper. Lay the paper on the desk with the length vertical. Work with courage. Study the stem. (The model should be pinned to a corresponding sheet of paper and fastened up where all can see it.) Study the flower shape. The direction of the stem curve and the place where the stem begins and where the flower ends. Begin at the end of the highest flower and work down towards the stem.

**Lesson 8.** Repeat Lesson 7 from memory in water color. Wet the paper first. Begin with the flower and work down to the stem.

#### Grade VI

Materials needed: One sheet of 6"x9" and four sheets of 9"x12" paper, of not too smooth a surface and proper to take water color and ink work. Blotting surfaced paper is useless for wet work. A pencil compass (with a screw to hold it rigidly extended, if possible, as the clutch adjusting compasses slip open and push closed in little fingers). Water color points. Ruler. Ink. Crayons.

**Lesson 1.** Rule off a 6"x9" sheet of paper into half inch squares. Keep to use in next lesson.

**Lesson 2.** Ink in on the paper prepared in the previous lesson a pattern of every other two squares black, alternating the lines that follow so as to bring the black squares beneath the squares left blank in the first line. Keep the brush from dripping. Do not trespass upon your boundary lines.

**Lesson 3.** Draw the color wheel (See Grade V, Lesson 3).

**Lesson 4.** Color with water colors. (See above Lesson.)

**Lesson 5.** With the ruler, mark off one inch at both ends of the shorter side of a 9"x12" sheet of paper. Connect these marks by ruling two lines the length of the sheet. Measure off an inch, in the same way, at the ends of the longer sides, and connect. Erase the ends of these lines so as to leave an oblong block ten by seven inches in size. Along the two longer sides of this oblong measure off one inch, then one-half inch, and repeat to the farther corner. Connect these marks, and you will divide the oblong into seven blocks one inch wide separated by six blocks one-half an inch wide. Erase the half inch lines so as to separate the blocks. Keep papers to color in the next lesson.

**Lesson 6.** Color the blocks with crayola. The left third of each block should be grayed, lightly towards the middle of the block and rather heavily towards the left end. Then the colors, tints, and shades of the six colors and of brown should be laid on. The color should be very evenly applied, using either the up and down stroke or the slanting stroke of the crayon, but not both. Keep to one stroke. Make the color run out to the lightest tint possible to the right, and deepen it well towards the center and out to the left end of the block.

**Lesson 7.** Make ink wash drawings of seed grass. Do not use more than two or three heads with the leaf left on. Fasten the model to a similar sheet of paper where it can be seen, and study it all out before beginning to paint. Work with a No. 4 brush, not too wet, from the top downwards. Keep the delicacy of line, and the natural curves.

**Lesson 8.** Repeat in water color, wetting the paper first, and working as in Lesson 7.

#### Grade VII

Materials needed: One sheet of 6"x9" and four sheets of 9x12 inches good paper suitable for wet work. Water colors. Crayons. Ruler. Ink.

**Lesson 1.** See Grade VI, Lesson 5.

**Lesson 2.** See Grade VI, Lesson 6.

**Lesson 3.** With radii of two, three, and four inches, make three concentric circles. Divide the outer circumference into sixths with the compass, using a four inch radius to strike the arcs to mark it off. Connect these six points lightly with the center of the circles. Erase these lines alternately within the three circles so that each will be cut into three sections, the inner and the outer coinciding in line, and the middle circle bisecting in its boundaries the space of the other two. This gives us three concentric circles, each cut into thirds, with the thirds of the middle circle coming at distances half way between the thirds of the other two circles.

**Lesson 4.** Color the chart drawn in Lesson 3. Use water colors. Place the primary colors in the three segments of the inner circle. Place the secondary colors in the middle circle, and in the segments of the outer circle place the tertiary colors which are made of the secondaries as the secondaries are produced by the union of primary colors. Mix in the pans if the children have not had color work before. Otherwise lay one over the other right on the paper.

**Lesson 5.** Square off a 6"x9" sheet of paper in fourths of an inch and keep to use in the next lesson. Use ruler.

**Lesson 6.** Ink in a simple tile design with the No. 4 brush. (Blacken every third square across the top line, beginning with the first square in black. Go down the page, blackening every third square from the corner. Then connect the pattern across on every line you have started, and you will have the effect of four white squares in a central block with a black square at each corner.

**Lesson 7.** Make an ink wash of some simply massed Fall flower—something with few leaves and little detail,

such as cobia, or aster. (See Grade VI for method).

**Lesson 8.** Repeat lesson 7 from memory in water colors. (See Grade VI for method.)

#### Grade VIII

Materials needed: Seven sheets of good paper, 9"x12", suitable for wet work. Compass, ruler, water colors, ink.

**Lesson 1.** See Lesson 3 of Grade VII.

**Lesson 2.** See Lesson 4 of Grade VII.

**Lesson 3.** Erect a true square with compass and ruler. Rule a horizontal line across the paper at least five inches from the top of the sheet. Near the left hand end of the line set the pencil end of the compass, open two inches and mark the line with a tiny arc at either side. With these two points as centers strike intersecting arcs above the line by opening the compass to three inches. Connect this intersection with the center point below used in striking the first two arcs and continue this line vertically till it is three inches in length. Placing the pin end of the compass where this verticle line meets the horizontal line, cut the horizontal line with another tiny arc that will cross the line three inches to the right. Placing the pin end of the compass at this point, strike an arc that will cover the space directly above the center of the arc. Placing the pin point of the compass at the top of the verticle line, strike an arc that will be off to the right and intersect the arc last drawn. From the intersection of these two arcs draw straight lines, one to connect with the center of the arc just struck and the other to connect vertically with the center of the previous arc. This completes a square 3x3 inches.

**Lesson 4.** Repeat Lesson 3, and ink in with a pen the four sides of the square.

**Lesson 5.** Construct an equilateral triangle on a three inch line by connecting two ends of the line with a point found by the intersection of two arcs made with an three inch radius above the line. Construct the same triangle within a circle, whose radius is one and three-fourths inches (see diagram). Keep this paper for the next lesson.

**Lesson 6.** Rule in three sides of the triangle with ink, and repeat Lesson 5, inking in the whole surface of the triangles constructed.

**Lesson 7.** Make a sketch of the head and shoulders of some member of the class in flat ink wash. Do as many as you can during the period. Try to get the sketches characteristic in outline. Set initials under each sketch.

**Lesson 8.** From memory, repeat any water color work you wish from the work of previous grades. Or give the class the same assignment as is marked for Grade VII, Lesson 8.

#### BLACKBOARD QUOTATIONS

We wonder how many teachers realize what a great impression a few good quotations placed around the border of the blackboards in a schoolroom will make on pupils. In a few spare moments the teacher may ask the children to close their eyes and repeat one of the quotations, which has been learned unconsciously. If the quotation is not clear, a brief discussion may follow.

All of the blackboards in the classroom can be bordered with quotations. Here are some that have proved helpful: "Well begun is half done." "A smile is the same in all languages." "Progress is made by work alone." "Life is not so short but that there is always time for courtesy." "Politeness is to do and say the kindest things in the kindest way." "A pound of pluck is worth a ton of luck." "Happiness is the by-product of work well done." "Music washes away from the soul the dust of every-day life." "A man should hear a little music, read a little poetry, and see a fine picture every day of his life." "Paddle your own canoe." "When you play, play hard; when you work, don't play at all." "The world belongs to the energetic." "Heaven never helps a man who will not act." "Be not simply good; be good for something." "There are two kinds of people in this world, those who are always getting ready to do something and those who go ahead and do it."

#### Further the Welfare of Teachers.

Religious teachers are requested to send The Journal copies of important papers delivered at their convent or diocesan institute this summer. One of the chief purposes of this magazine is to afford a medium of exchange of helpful ideas and co-operation is therefore in order.



### THE TEACHING OF GEOGRAPHY IN THE ELEMENTARY GRADES.

By Sister M. Alma, Ph. D., Supervisor of Schools,  
Sisters of St. Dominic of Newburgh, New York.

The primary purpose of the work in Geography to be studied in connection with the story entitled, *Silver Brook*, is to sow in the child's mind the germinal idea of the conservation of energy. The question may arise in the minds of certain teachers, "What business has a second grade child with an idea of such an abstract nature?" We answer that he has no business whatever with it in its abstract form. Let it be remembered, however, that one function of the teacher is to furnish the environment necessary to promote the fullest development of the child's faculties. If the idea be presented in its concrete embodiment, the lever, he may easily be brought to comprehend many of the ways in which energy may be conserved not alone by man in general but in an especial manner by himself. Thus equipped, he will be able to take hold in a living way of the idea of manufacturing which holds such a large place in the work of geography done in the higher grades and of which this lesson is the preparation.

The preceding lessons we have outlined have helped to make it possible for the child to grasp the thought contained in the story, *Silver Brook*. For example, before the questions given on page 115 can be answered, the truths regarding the different forms into which the sun is capable of changing water must be recalled. The work done in connection with the fauna and flora of the preceding lessons is continued here.

#### The Teacher's Equipment

A yard stick, a lever support, several standard weights of different denominations, a long and a short handled nut cracker, a pair of scissors with long blades and a pair with shorter blades, two lemon squeezers with handles of different lengths, a pair of tongs, a wheelbarrow, a graduated spring balance, a pulley and plenty of strong twine and pulley rope. The teacher may likewise collect numberless articles found in the classroom, weigh them and record the name and the weight of each object in a note book for future reference. These objects may continue to do duty as before until needed in these lessons.

Most of the equipment mentioned above may be borrowed by the several members of the class from the home kitchens, or they may be secured by the teacher at any general store. The lever support, the standard weights, the spring balance, and the pulley may be secured from the Scientific Equipment Company located at 70 Fifth Avenue, New York City, New York at reasonable prices. If it be impossible for the teacher to procure these standard weights, let her not for that reason omit the exercises given below. She may either buy or borrow a pair of standard scales and weigh out sand or any material that may be convenient to her into bundles of the several denominations of weight ranging from five pounds to one ounce or even to a fraction of an ounce. If the teacher can be brought to see the value of these exercises, she may be depended upon to find a way to secure the material.

#### The Method of Procedure

The first lessons are more in the nature of a preparation for the work to be given later. The child must acquire, by means of the muscular sense the apperception necessary to appreciate the difference in the standard weights.

Have each child lift, first with one hand and then with the other, weights of the different denominations. The next step will be to have each child lift with each hand weights of different denominations but aggregating the same weight. For example, he may hold a one-pound weight in one hand while he holds two half-pound weights in the other hand. Then these weights may be changed from one hand to the other and different weights used. Continue this exercise until each child has lifted with each hand the different denominations of weights and the different combinations of weights. He may now be required to lift the various objects previously collected by the teacher for this purpose, and to tell whether the object in question weighs more or less than a certain standard weight. For example, suppose he lifts a book. He will then be required to tell whether it is heavier than, lighter than, or has the same weight as the one-pound standard or the two-pound standard as the case may be. In the beginning he will probably not be able to detect how many ounces more or less than the standard weight the object weighs. He must not then, at this stage of the work, be asked to do

so lest we invite failure and thus defeat our purpose. We want him to experience the joy that comes from success. This joy will act as a powerful auxiliary in urging him on to other and greater achievements.

In the third step, each child will be exercised in determining, as near as may be, by means of the muscular sense, without the help of the sense of sight, the difference between two weights from the pressure exerted at different times on different muscles. For example, have one child close his eyes and extend both of his hands. Direct another child to place in one of his outstretched hands three half-pound weights and in the other hand a one-pound weight. The child being tested will be required to tell, without opening his eyes, whether or not one is heavier than the other and if so which one is the heavier, or if they are of the same weight. Repeat the experiment using different weights and removing the first weight before the second one is placed in the hand. Here he must remember the first impression received and compare the memory image with the second impression. The child who has just been tested may now perform the experiment on another pupil, using different weights and combinations as before. Continue this exercise until all have been tested and have taken part in the testing of others.

In the beginning, nothing less than a half-pound weight is used. As the work continues, these may be replaced by lighter ones. In this way delicacy of the muscular sense will be gradually acquired.

At the next step the memory images are called into play more perhaps than before. We are likewise furnished with an opportunity for exercising the child's judgment. The child tested will close his eyes and extend one hand. Another child will place in this extended hand a weight less than a pound or what aggregates that weight in smaller denominations. Without opening his eyes, he will be required to tell how much he is lifting. In each case the test will be repeated using the other hand. After several exercises of this nature a child may acquire considerable acuteness in detecting even a slight difference between two weights of high denominations and between two weights of lower denominations. With this end in view, each child may profitably be exercised in this way for a short time every day for the remainder of the year. It may be well to note in this connection that children are found to differ as much in the ease with which they acquire a high degree of proficiency in the development of this sense as they do in the development of the other senses. If time permits, the teacher would do well to classify the pupils in her grade according to the ability of each to detect even a slight difference in the weights of two objects.

With the rich mass of apperception developed by means of these preparatory lessons, the teacher may now proceed with a certain degree of profit to the work on the lever and the related topics.

Adjust the yard stick in the middle in the lever support. Call on some one to select two weights of the same denomination, for example, a pound, and to hang one on each end of the yard stick at exactly the same distance from the point of support. This having been done, the teacher will call the attention of the class to the following important facts regarding the experiment: (a) that the stick does not tip downward at one end more than at the other end; (b) that the two weights are suspended at exactly the same distance from the point of support; (c) that they are of exactly the same denomination. This exercise may be repeated several times, each time using different weights, and each time calling attention to the same three points mentioned above. After each experiment, permit one child to come up and to push one weight nearer to the point of support and to tell what happened. Permit him now to adjust the other weight so as to bring the stick into a horizontal position again. This exercise of disturbing and of restoring the equilibrium may be continued until all have had an opportunity of taking an active part in the work. By means of pertinent questions, the child may be led to formulate the truth gained from this experiment. Give two bags of sand that look to be the same size but which differ slightly in weight to one pupil with directions to hang them on the yard stick at equal distances from the point of support. Either that child or another one may be required to tell in good English just what occurred and why it occurred and the conclusion that may be drawn. By means of this last exercise we have made a practical application of the information just obtained from

the preceding experiments. If time permits and if the teacher so desires, the child may now be given an opportunity to restore the equilibrium just destroyed by adjusting the weights. Continue this exercise until several children have had an opportunity of determining which one of two weights is the heavier.

During the next exercise devoted to this work, direct a child to select a weight of a given denomination and to place it at a given distance from the end of the stick. Have the same child find two other weights aggregating the same weight as the first one selected and to adjust them so that the two will just balance the first weight. The child may now be required to tell the class whether or not the weight on one arm of the lever is at the same distance from the point of support as the weight on the other arm. Repeat this exercise several times using different weights on each side of the point of support instead of the same weight as before, and placing the first weight at a different point on the yard stick in each experiment. Call on a certain child to place a second weight of a different denomination at such a point on the other side of the point of support that it will just balance the first one. After each experiment one child may be required to report to the class the following data: (a) the weights used on each side of the lever; (b) the distance each weight is from the point of support. Another child may record this report on the board. Here we have an exercise in oral English, written English, spelling, and writing. If the teacher wishes, this material may now be read, thus affording us an exercise in reading. In these exercises we are emphasizing the fact that when the weights are unequal they must needs be placed at unequal distances from the point of support. It might be well after each repetition of the exercise to increase the inequality between the weights used on each side of the lever. After several exercises of this nature the class will have developed a living apperception of the position, as regards the point of support, that two equal and two unequal weights must be in, in order to have one just balance the other.

In the next exercise a spring balance may be used to measure the force necessary to balance a given weight placed at a given distance from the point of support.

Ask a child to place a given weight on the lever at the end. Attach the spring balance to the other end of the lever. Direct the same child to apply just enough force to balance this weight and to report to the class the reading on the balance. The following data may now be recorded on the board: (a) the weight; (b) the distance this weight is from the point of support; (c) the reading on the spring balance; (d) the distance from the point of support the balance is attached to the lever. This exercise may be continued using different weights at different distances from the point of support. In each case the result of the experiment should be recorded on the board under the headings indicated above. Vary the experiment by applying the force (a) at a greater distance; (b) at a less distance from the point of support than that at which the weight is suspended.

From this evidence the child may be led to draw the following valuable conclusions: (a) a definite amount of force must be applied at a definite point on one side of the point of support in order to balance a definite weight suspended at a definite distance on the other side of the point of support; (b) the amount of force necessary to balance a given weight placed at a given distance from the point of support is less or greater according as the force is applied at a greater or at a less distance from the point of support. If the teacher so wishes these principles may be recorded in the child's note book. By means of little problems the child may be given an opportunity to make use of the knowledge just gained and also to develop the power to think his way out of a difficulty. A child might be given one of the bags of sand weighing, for example, a pound, and another bag weighing less than a pound. He may be directed to suspend the two bags so that one will just balance the other. At another time instead of performing the experiment he may be required to tell in good English which one of the two objects would have to be nearer to the point of support.

(To be continued.)

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## DRAMATICS AND YOUTH

By Mary Teresa Canney

"The Play's the thing

Wherein I'll catch the conscience....."

So sang the great Master Shakespeare, and the burden of his song, ringing adown the ages, is taken up today by a mighty and cosmic chorus that ever proclaims the sustained and irresistible appeal that this form of expression holds for humans, and its great influence upon Life. It is the most comprehensible of the arts, and the most appealing, because it deals directly with the affairs of Life, being the audible and visible expression of human thought and emotion. The bent of human interest, today, is strong for the Drama. Everywhere is heard the cry for the Play. Modern enthusiasts—and they are legion—are fairly burning with ardor to express themselves dramatically, to write, to direct, to perform. There is acting everywhere—indoors and out—by young and old—talented and crude; by the self-conscious "Intellectual" who seeks to promote the complex and bizarre, to the humble participant in the simple Community pageant. Everywhere the play—to amuse, to thrill, to suggest, to prove, but to catch the conscience, ah, here the chorus grows weak, indeed, and but a few scattered voices sustain this measure of the refrain. In this modern era of self-exploitation, where individual opinion sits vainly in the ancient seat of tried Judgment, the conscience is consigned to oblivion,—is condemned as an useless veteran of the worn-out past—an obstacle to be swept from the path of the forward going Drama of today that flaunts the red flag of licentious liberty in thought and expression over the white banner of moral restraint and conscience.

And youth of today! How can it withstand this flood-tide of the material and the sensual? One shudders at the ever increasing numbers of boys and girls that swarm our playhouses in search of entertainment. What are they receiving there? How are these plastic minds being moulded by the vapid attempts at novelty and daring intrusion upon holy ground? What inspiration do they find for moral uplift and education? For the most part what are the one act plays that recently have come so sharply to the fore? With few exceptions, they are the tainted views of the sophisticated and vain, rather than the experiences of the wise. With scant humility do the exponents of modern art (?) cast their wares of cleverness into the balance with true greatness, to be weighed and found wanting not alone in form and content, but most especially in spiritual inspiration, which their authors arrogantly deplore as an hindrance to Art's true expression. Even is condemned our Shakespeare, because of this moral appeal. But Shakespeare endures, and conscience, too, in each and everyone of his characters: active in king and peasant, saint and villain; to each and every one, this seer of human beings bids it dictate its mandates, to the murderer perpetrating his crimes, a force to be reckoned with; to the prudent and kindly, a friend full of counsel and reward.

In his utter disregard for the moral, his separation of the natural from the spiritual, the modernist cleaves the human being in twain and falsely presents a maimed creature of clay, that lacks the power to resist, and the inspiration that informs its lowly sister. The motive is hard to understand. If an incentive to good accompanied the presentation of evil, one might excuse the method. Obviously it is but a morbid enjoyment in certain grim facts of Life, not an interpretation or true portrayal of Life in its completeness of human and spiritual. Rare, indeed, in this great flood of plays that threatens to inundate the world is the play that makes its appeal to the spirit, that aims to catch the conscience.

It is everywhere proven that there is no form of expression so attractive to the human as the drama: witness our overcrowded theatres in contrast to the empty art galleries, and small, though select, gatherings that listen to musical programs: therefore how far reaching in its influence for good and evil and how very carefully our Catholic youth should be trained to choose and discriminate between the idle and vicious, and that which inspires to higher things! This does not mean that one must be over-serious: a side-splitting comedy may leave a lesson of lasting value. Youth is the time to impress the principles of truth, purity, courage and self-sacrifice; and the most powerful medium for this is the Play. Since Life



is the chief business of the human family that which portrays Life wins a heart interest from all mankind, each one viewing it in the range of his own vision: some considering its worth from material standards, others valuing it in the light of the spirit, in which light Youth should be trained to view it.

The play instinct is inherent in the human and seeks expression almost with first speech; it is accompanied by the impulse of mimicry, and thus dramatics begin. "Let's play house!" "Let's play store!" "I'll be mother; you'll be shopkeeper!" Thus the child creates a detail from Life that he has observed and reproduces it for his own and for the pleasure of others, and thus the Play. So the expression of his interest in the world that he knows goes on until the little actor is ready for school. With what happy heart he enters into the kindergarten frolics of make-believe, and on with never flagging interest, to the fairy plays of the primary grades! When older grown and of greater experience, due to ever widening powers of observation, our now grown Youth, capable of deeper feeling, enters into the realm of true drama. Here is the time when wise direction and careful choice of material are necessary. This is the time to catch the conscience.

An appreciation of good drama should be taught in the early course of school life, for besides that it aids Youth to break the bounds of self, to develop greater ease and grace of manner, to cultivate more perfect speech, it is a powerful influence in the world of thought and action. The Catholic school should be in the vanguard in recognizing the importance of the Play in the school curriculum, if our young people are to be fortified against the influence of the materialists that practically control the stage of today, and through the stage, the world.

Fortunately the play instinct, spoken of above, is a most helpful force to the teacher in the development of the child educationally. To call attention to personal shortcomings is to make Youth more awkward and self-conscious; but to aid him, through the medium of the Play, to overcome himself is more pleasant and altogether more successful. When interest is flagging in the lesson period, the burden of the teacher may be lightened by the introduction of the play scheme. The history lesson, the lesson in language, art or science—all may be made subjects for plays and thus the restless mind of Youth be interested and engaged. But the real play is quite another thing, bringing greater results than the mere interest of the mind in a given subject, and time spent upon dramatic development is well spent, because of the value of a noble message to mind and heart and of the cultivation of careful diction, of expressive voices and bodies, of ease and grace of manner that shows perfect possession of self.

Wise discrimination in the choice of plays is most essential, especially in our Catholic schools where spiritual training is never lost sight of, but goes hand in hand with secular. A short time ago there was a dearth of good material for school performance, so few and so very inappropriate were the things offered. Today, however, there is an increasing list of worthwhile plays, especially for the younger children. As one advances into the higher grades, where, indeed, the conscience is a consideration never to be lost sight of, the number of plays to meet the requirements of the maturing mind of the boy or girl is meagre indeed. Many a despairing hour has the conscientious teacher of school dramatics sat pondering over this problem of which play to choose, until goaded by the failure of her futile search through long files of catalogued plays, she has taken up her pen to create for herself according to her needs. Necessity, the mother of invention, like all mothers is kind; hence we have a steadily increasing list of good plays that may be readily obtained, and more are promised for all grades.

Indeed, the future is most encouraging in its promise of all kinds of cultural and inspiring school plays; but while seeking that which is appropriate, we must avoid the insipid and colorless that defeats its own purpose, and seek the strong and consistent, and the true to life as revealed to us. This choice need not necessarily be serious. It may be a bright comedy, brim full of fun; it may be something pathetic bordering on the tragic; but whatever it be, let it be chosen for the influence it possesses to impress the mind and heart of Youth with the enduring

lessons of purity, courage and sacrifice; let it be chosen for the power it holds to deepen his sympathy for mankind, to widen his vision. It should teach him how to discriminate between the false and true values in Life, and thus prepare him to meet and combat the exaggerated and scandalous portrayals that are flooding the amateur and professional stage of our day, productions full of ungodly wisdom and false valuation.

The demand for plays for special occasions is the most urgent:—the Christmas, Easter, New Year play, etc.—the historical play, the festival, and last but by no means least, the Commencement play. Of the Christmas play there are many kinds, religious and otherwise; New Year offers much the same; Easter is always serious, reverential or artistically in keeping with the season; but the Commencement play is all of these and more, too. Commencement is the time all ripe in Youth's young life: the time when he is most open to appeal as he is about to step from his "little theatre" out onto the stage of the world, there to assume his role in the great masterpiece, Life. Commencement is the time to catch his conscience, to urge him to listen to its dictates and to consult it as a tried and trusted friend in critical and bewildering moments. Modern plays for this occasion are woefully scarce, so it is often necessary to turn to the classics for material worthy of the event. Shakespeare is the treasure-store for the young graduate: Shakespeare, so easy to comprehend, with his rich gems of thought set in beautiful phrases, his wealth of imagination and sublime inspiration. To enact a role in Shakespeare is a valuable experience and one that leaves its lasting imprint.

The play for the high school should be chosen for artistic, ethical and literary merit and the thoughtful director will make his choice accordingly when examining the pile of worthless stuff, in search of the play suitable to maturing Youth.

The coming of Everyman, a score or more years ago, gave inspiration to the manifold Morality plays that have served well in school work, but our present day seems somewhat too sophisticated for their very simple lessons. If well written and unique in development of its theme (the journey of the soul through life), the Morality play offers much that is good for school work. There are no complexities of character to baffle the young mind hence there follows a clear presentation of that which is thoroughly understood.

The Pageant or pictorial play offers great opportunities when numbers are to be considered. Here is chance for great variety of expression as singing, dancing, speaking artistic pose and groupwork. Besides this, the theme is always inspiring—celebrating some worthy event or foundation.

Historic, patriotic or festival plays are happily adapted to school use in that they picture important events and personages and impress the enduring value of noble deeds.

The play of Magic is, perhaps, the most fascinating of all for old and young. In every age we love to be borne away from the world of real things into the realm of fancy where alluring or grotesque creatures weave their spells about us and teach us, in their quaint and simple way, the meaning of good and evil. This type of play offers great possibility for interesting development in the future.

It will be the pleasure of the Catholic School Journal to assist the school director in search for the best, and to help by advice and suggestion to keep pace with all that is new and valuable in dramatic effort today, from the lists of Catholic authors and those of others.

Collections of Plays, easily obtained from libraries and bookshops. Some very good plays in different volumes: Plays for Any Child.....F. Ursula Payne  
Little Playbook.....Katherine Lord  
Three to Make Ready.....Louise A. Garnett  
Ten Minutes by the Clock.....Alice C. D. Riley  
St. Nicholas Book of Plays and Operettas

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Play and Pantomines and Tableaux.....Nora A. Smith  
Plays from the Wonder Book  
Holiday Plays.....Marguerite Merrington  
Holiday Plays.....Virginia Olcott  
Plays for School Children.....A. Lutkenhaus  
Christmas Candles.....Hobart Carter  
Plays for School and Camp.....Katherine Lord  
Plays for Classroom Interpretation

The Happy Man.....M. E. F. Irwin  
The Star of the East, Story of Esther.....A. J. Harnwell  
Child's Book of Holiday Plays.....Francis G. Wickes  
The Triumph of Spring.....

.....A Festival of Old World Songs and Customs  
Finding the Mayflowers.....B. F. Fisher

Catholic convents have many private collections which they hold for their own use and some which are published. Classical plays for High School are numerous: translations from Sophocles, Racine, Corneille and our own English works offer much that is excellent for pupils in the higher grades.

Biblical plays are recommended for inspiration and beauty.

In the next article the presentation of the Play will be discussed, and all possible help given to aid in artistic and finished work.

### SHAKESPEARE'S DUAL PERSONALITY.

The year of 1923 marks the tercentenary of the publication of the first folio of the works of William Shakespeare.

By Rev. S. A. Blackmore, S. J.

(Continued from June Issue)

Shakespeare's early dramas brought him at the outset no reputation as a man of letters; for, though already known in London as a promising actor and successful playwright, no word of his dramatic composition had seen the light of day. His first appeal to the world of readers was when in 1593 he issued in his own name his *Venus and Adonis* and his *Lucrece* a year later. By these poetic tales he first impressed studious contemporaries with the fact of his mighty genius. The poetic flow of the narration, the sweetness of the verse, and the graphic imagery disarmed, even on the part of serious minds, any censure of the licentious treatment of the theme. On the contrary critics vied with each other in the exuberance of the enlogies in which they proclaimed that the fortunate author had gained a permanent place on the summit of Parnassus.

Gabriel Harvey, a scholarly critic of those days, has recorded the respective impressions made by the two poems upon the public: "The younger sort take much delight in *Venus and Adonis*, while *Lucrece* pleases the wiser sort. It was these poems that first drew Edmund Spencer, the greatest of his poetic contemporaries, into the ranks of the dramatist's admirers. In the following lines he greets him under the name of Aetion, a Greek term for eagle:

"And there, though last not least in Aetion;  
A gentler shepherd may no where be found,  
Whose muse, full of high thought's invention  
Doth, like himself, heroically sound."

The last line manifestly alludes to the dramatist's surname, Shakes-Spear, to which Ben Jonson also refers in the words: "his true—fired lines have the power of a lance as brandished at the eyes of ignorance." We surely see the Bard of Avon Shake his Spear at the eyes of the Baconians when they compare the feeble verses of the Lord Chancellor with the rich mellifluous flow of the "poets' king."

Most unfortunate for the devotees of Baconism is the fact that authentic examples of the Viscount St. Albans' attempts at versification, which he thought good enough to publish, have been preserved to us in a volume of metrical versions of certain Psalms. They form the crowning argument against Baconian theorists. To satisfy the readers curiosity, we snatch a few lines from his version of Psalm CXXVI:

"When God return'd us gracious!y  
Unto our native land,  
We seemed as in a dream to be,  
And in a maze to stand.  
The heathen likewise they could say:  
The God that these men serve,  
Hath done great things for them this day,  
Their nation to preserve."

That a man who excelled in prose should think highly of such effusions and publish them one year before his death

in 1626, seems indeed extraordinary, and is an undoubted proof of his lack of poetic spirit and imagination. They seem but carefully accented verses of one slowly measuring his words to fit his metre, and might pass for the academic exercise of some Freshman. Hence, we see how Aubrey, a contemporary, could say of Bacon's book of verses: "In this work his piety is more to be commended than his poetry." Says Horace: "'Tis not enough to combine well-chosen words in a well-ordered line." The difference between the barren and lifeless efforts of Bacon appear abysmal to men of letters when contrasted with the beautiful life-breathing poetry of the Bard whose

"Eye in a fine frenzy rolling  
Doth glance from heav'n to earth, from earth to heav'n;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shape, and gives to airy nothing  
A local habitation and a name."

We may sum up the verdict of all literary men in the words of Sir Sidney Lee: "Authentic examples of Bacon's efforts to write poetry prove beyond all possibility of contradiction that, great as he was as a prose writer, he was incapable of penning any of the poetry assigned to Shakespeare. Hence the great *New Cambridge History of English Literature* has excluded the Baconian hypothesis from its pages."

This absolute incapacity of Bacon's penning the poems of Shakespeare, which, besides *Venus and Adonis*, and *Lucrece* comprise one hundred and fifty-four sonnets and other shorter verses—all proofs of superior craftsmanship, is a fact evident to any one not biasedly blinded, and goes far towards disclosing the one real personality behind the works of Shakespeare and that it is none other than the Bard of Avon himself. These are the stern facts before us: on the one side you have Bacon's undoubted book of verses, which no one has thus far ambitioned to appropriate, and on the other, Shakespeare's larger volume of poems, which are undoubtedly his; for, beyond dispute are the historic facts that, after circulating them for a few years among his friend in manuscript of his own handwriting, he gave them to the public in printed form under his own name as author and in a personal dedication to one of his noble patrons. No man of literary culture can take up these two books and compare them, weighing them as works of the poetic art without coming to the same sane conclusion that all literary men have reached—the conclusion that both books cannot possibly have one and the same author.

From such an inevitable conclusion, we pass to another important fact: the author of *Venus and Adonis* and the other poems is one and the same as the creator of Shakespeare's dramatic works. In both are internal evidences in an overwhelming mass of words, phrases, similes, turns of thought and other characteristics, which, abounding in the earlier poems, are duplicated in the later dramas. Such evidence, perhaps of light appeal to the uninitiated, is overpowering to literary critics of repute, and has led them to maintain that Shakespeare, who is the undoubted author of the poems, is likewise the creator of the dramas.

Moreover, another important proof indestruction of the imaginary dual personality concealed behind Shakespeare's works, and one that, as we are aware, has been neglected by critics, and, indeed, naturally, since they are non-Catholic, is the difference in religion of Shakespeare and the Viscount St. Albans, and the influence which consciously or unconsciously religion commonly exercises upon the minds of authors.

This influence is a *quasi* necessary factor; for a man writes as he is, not as an abstraction, but as a living complex of soul and body, his mind swayed by truth or error, his will dominated by virtue or by vice, his heart pulsating with human emotions, sympathies and antipathies, and subject to the social, religious and political conditions of his times. If he body forth in writings his inmost thoughts and feelings, they will be tinged by his religious principles which influence his life and views and sentiments. For says Carlyle: —in speaking of Bacon's era, "Religion then, as it now and always is, was the soul and practice, the primary and vital fact in man's life.

Now granting this, how differently was it verified in the life and writings of Shakespeare and the Lord High Chancellor? Whether Bacon was a rationalist at heart or a believer has been disputed. As a statesman, he was an avowed adherent of the new religion, an Erastian, maintaining the subjection of the Church to the State. His uncle, Elizabeth's prime minister, was a savage persecutor of Catholics, and his

favor, like other fawning courtiers, eager for preferment, Bacon cultivated in subservency. The religion of the nephew was the religion of his uncle, Burleigh, a man most hated by all Catholics. Never in words, or action, privately or publicly, no, not even in his many writings did Bacon ever exhibit the least wistful fondness for the old and persecuted religion.

How different in all this was the Bard of Avon? His was the faith of his fathers, the faith of the Crusaders, the faith of "old Merry England," and he cherished it in mind and heart with a loyalty and warmth of affection he could not repress in his writings even in the face of imminent danger. This Catholic characteristic of the dramatist is heightened from its utter absence in the life and writings of Lord Bacon. It impelled a non-Catholic to write: "Shakespeare was the noblest product of medieval Catholicism. The Catholic faith (says Carlyle) which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing."

Though Bacon was a giant in mental powers, he was a pigmy in the moral order. The outstanding characteristic of his life, history says, was self-aggrandizement. It led him into diverse paths of dishonor in which he sacrificed his truest friend, flouted virtue, and turned the highest courts into shambles of injustice where judgments were bartered to the highest bidder. We pass over his exposure, trial and sentence which brought obloquy upon his honored name. Had he studied Shakespeare's great tragedies he might have saved his honor. In them he would have learned how in the high and the low, the poet by picturing virtue in its true attractive colors, and exposing vice in its horribly appalling nature, like a Nemesis, brings to the just their merited reward and to the unjust their deserved punishment.

Moreover Bacon's base ingratitude to his best friend is in striking contrast with its opposite in Shakespeare. When in despair of preferment by his uncle, he joined in opposition the party of the Earl of Essex, the latter heartily espoused his interests at court and enriched him with large benefactions. But this disinterested kindness Bacon repaid with shameful ingratitude. When in his hour of darkness and desolation the life of Essex was at stake on the charge of high treason, Bacon was at his side,—not as the sympathizing friend to cheer, to comfort, and to console, but as the accusing fiend, to condemn,—as the heartless executioner, to bind and manacle the victim and cast him "to the lions." For such base ingratitude, he is known to posterity as "the wisest and the meanest of mankind."

Ingratitude to Shakespeare was "monstrous," "sharper than a serpent's tooth."—"A marble hearted fiend more hideous than a sea monster." It was to him the vilest stain upon a man's character. Contrary to Bacon, his loyalty and service to friends, as biographers note, was the pre-eminent trait of the "sweet and gentle Shakespeare." We see an instance of it in his service of true friendship for his dramatic rival, Ben Jonson. When his own company rejected Jonson's plays, Shakespeare graciously took them up, and personally produced them in his theatre. When later his friend was languishing in prison in penalty of killing a man in a duel, the poet managed to set him free. Mourning the death of his faithful friend, Jonson wrote: "I love the man and honor his memory on this side of idolatry. He was honest, and of an open and free nature."

Now, if in unpardonable blindness we had the hardihood of smirching Shakespeare's noble nature by ascribing to him the two outstanding traits—self-aggrandizement and base ingratitude—which stain the Lord Chancellor's character, what an up-roar from millions upon millions of Shakespearean readers would deafen our ears in protest against such a profanation of the memory of the "gentle Shakespeare," his, whose life and writings are in violent contradiction. Well, as we prefer to sing in an harmonious chorus rather than in discord, and especially as we accept the forceful argument of universal consent, we bow before that possible storm.

Pausing in fine, and recalling all we have said, we think that when the mists, which often obscure men's vision, shall roll away, we shall see looming up behind the works of Shakespeare, not two personalities, but one sole and unique form standing out in the luminous sunshine,—the *Bard of Avon*, loved during life, mourned at his death, and thereafter in his immortal works enshrined forever in the grateful memory of mankind.

#### Prompt Notice of Change of Address.

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## COMPENDIUM OF ACADEMIC RELIGION.

According to the Requirements of  
THE CATHOLIC UNIVERSITY.

### COMPENDIUM OF FIRST YEAR ACADEMIC

Fourth Article of the Series.

By Sister M. John Berchmans, O. S. U.

#### PRIESTS, CANONS, PASTORS, ASSISTANTS, CHAPLAINS

The next subtopic to be studied under No. 1, as marked in the Outline is that of Priests. The word priest comes from a Greek word *npeobutepos* *presbuteros* which meant "elder". Among the Jews in the Old Law, the elders formed a kind of council, but had no sacerdotal power; it was they who took council with the chief priests to capture Our Lord, but the word priest as we now use it, means the minister of Divine service, the principal act of which is the Eucharistic Sacrifice, the figure and renewal of that of Calvary. This priesthood has two degrees: the first, total and complete belongs to the bishop, who has the fullness of the priesthood, and administers all the sacraments. The second degree belongs to the priest (*presbyter*) who by his priestly ordination has received the power to offer sacrifice for the living and the dead, to forgive sins to bless, to preach, to sanctify. In the exercise of these functions, however, he is subject to the authority of the bishop to whom he has promised canonical obedience; in certain cases even he requires not only authorization, but real jurisdiction, particularly to forgive sins and to take care of souls. Although the word originally meant elder or ancient, this primitive meaning was soon lost. The documents of antiquity show us the priests as the permanent council, the auxiliaries of the bishop, whom they surround and aid in the solemn functions of Divine Worship.

#### Two Classes of Priests

1. Secular Priests.
2. Regulars.

Secular priests are so called from the Latin word *saeculum*, meaning the world, which in religious terminology is used in contra-distinction to the *cloister*, because they, the secular priests live in the world, though they are not of the world, but are consecrated to God's service by ordination to the priesthood. At the moment of receiving the tonsure, a man enters the clerical state, and is no longer counted among the laity. What a deep significance the word clerical assumes when we reflect that it comes from the Greek word *knoos* "cleros" which means a "lot". The Pontificale Romanum refers to clerics as being those whose "lot" is the Lord Himself and St. Jerome explicitly derives the name from this fact. Secular priests may possess and dispose of property and material things like laymen living in the world, and though they owe canonical obedience to the bishop to whose diocese they belong, they are not bound by the religious vows. The secular clergy, in which the hierarchy essentially resides, always take precedence of the regular clergy of equal rank.

Regulars comes from the Latin word "regula" meaning a rule. The observance of the Rule of St. Benedict procured for the monks at an early period the name of "Regulars". The word Regulars means strictly, members of religious orders with solemn vows. Though according to the Constitution of Gregory XIII, those who have taken simple vows in the Society of Jesus are also regulars in the proper sense of the word. Writers are not at all agreed on the question, whether the religious of other orders can properly be called regulars before solemn profession.

Every cleric must belong either to some diocese or to some religious community, as the new Code of Canon Law says that vagrant clerics are not at all recognized. By reception of the first tonsure, a cleric is ascribed to or "incardinated" in the diocese for the service of which he is promoted. The tonsure is now conferred on beginning the first year of Theology in the seminary. It is necessary for valid incardination of a cleric into another diocese that his own bishop grant him letters of perpetual and unconditional "excardination," and that the bishop receiving him likewise issues letters of perpetual and un-

conditional incardination. The letters of excardination and incardination must be signed by the bishops. Rev. Charles Augustine, O. S. B., in his Commentary on the New Code of Canon Law summarizes the new legislation on incardination and excardination as follows:

1. Letters of excardination and incardination are required;
2. Such letters cannot be given except for just reasons;
3. Both excardination and incardination must be absolute and perpetual;
4. Excardination does not take place until incardination has been granted.

Therefore a priest continues to belong to his diocese as long as he has not been incardinated elsewhere, and therefore is entitled to decent support. By religious profession a cleric is excardinated from his diocese.

For the valid reception of the Sacrament of Holy Orders, it is necessary:

1. That the minister be a bishop.
2. That the recipient be a male person who has been baptized and confirmed.

For the licit reception of priestly ordination, canon law demands:

1. Freedom from every irregularity.
2. Completion of the twenty-fourth year.
3. Requisite knowledge.
4. The reception of the earlier orders including diaconate.
5. The intervals between the reception of the different orders must be observed.
6. Possession of a title to ordination.

By a clerical title to ordination is meant the assurance of an honorable subsistence for him who wishes to receive Holy Orders. The interval to be left between first tonsure and portership, and between each of the minor orders is to be left to the discretion of the bishop, but one must be an acolyte one year before receiving the subdiaconate, which may not be conferred before the end of the third year of theology, nor the diaconate before commencing the fourth year of theology, while the priesthood can be received only after the beginning of the second semester of the fourth year. It is never lawful without special papal permission to confer minor orders with the subdiaconate, or two sacred orders on the same day; nor is it allowable to confer first tonsure with a minor orders at the same time. Subdiaconship cannot be given before the completion of his twenty-first year, nor deaconship before the completion of the twenty-second year.

#### Official Powers of the Priest

1. Power of offering up the Sacrifice of the Mass for the living and the dead.
2. Power of forgiving sins.
3. Authority to administer Extreme Unction.
4. Power as regular minister, to administer solemn baptism.
5. Faculty of administering the ecclesiastical blessings and the sacramentals in general, in so far as these are not reserved to the Pope or bishops.
6. Power of preaching the Word of God, by which the priest has a share in the teaching office of the Church, but always, however, as subordinate to the bishop, and only within the sphere of duty to which he is assigned as pastor, curate, etc.

#### Obligations Imposed by the Sacrament of Holy Orders

1. The obligation of leading a holy life.
2. From the time of receiving subdiaconship, the obligation of reciting the Divine Office daily.
3. In the Western Church of observing celibacy from the time of receiving subdiaconship.
4. They must wear a costume suited to their state. Clerics living in Rome are obliged to wear the soutane or cassock on all occasions, even in public. In non-Catholic countries, synods generally prescribe that for public use the dress of clerics should be such as to distinguish them from laymen; that is of black or a sober color, and that the so-called Roman collar be worn. The tonsure is not prescribed in this country.
5. Clerics are forbidden to engage in any trade or commerce which would involve a degradation of the clerical state. Without an "Apostolic indult" clerics are also forbidden the practice of medicine, to act as notaries public except in ecclesiastical courts,

they may not be "managers" of business matters or of properties which belong to laymen or necessitate the rendering of an account to civil authorities. Without the permission of his own Ordinary as well as that of the Ordinary of the district—if this were located in a different diocese—a cleric is not allowed to accept the offices of senator or deputy. In our country there is not much danger that a clergyman will be elected to Congress.

For the valid administration of the sacrament of Penance, a priest must have:

1. **The power of Orders**, which is conferred by ordination, and is inherent in the priestly character.
2. **Approbation**, which is the authentic testimony of a prelate to the priest's fitness to hear confessions.
3. **Jurisdiction**, or the power to absolve subjects within determinate limits of space and time. The faculties for hearing confession are given by the bishop of the diocese in which the priest is.

The sacramental seal of confession extends to everything which is declared sacramentally, and which if revealed would produce even a slight repugnance to confession.

#### Clerical Appointments

1. Canons
2. Pastors, Irremovable and Removable.
3. Assistants.
4. Chaplains
5. Rectors.

#### Kinds of Canons

1. Cathedral Canons.
  2. Prebendary Canons.
  3. Canons "de numero."
  4. Supernumerary Canons.
1. Cathedral Canons are attached to the cathedral church, and form the senate or council of the bishop.
  2. Prebendary Canons, who have a fixed income or prebend are attached to the canonry.
  3. Canons "de numero," that is those of a church the number of whose canons can neither be diminished or increased.
  4. Supernumerary Canons, who are assistants to the canons "de numero."

All canons are bound to be present when the bishop celebrates pontifically in the cathedral church; on such occasions they must meet him at an appointed place, not more than one hundred sixty yards from the church; and after the service, they must conduct him to the church door. The obligation of a canon with regard to choir service consists in the public recitation of the Divine Office and being present at the Chapter Masses unless legitimately excused. There is the further obligation of residence by which no canon may be absent from his choir duties for more than three months in the year.

#### Pastors—Irremovable, Movable

The word Pastor comes from the Latin "pastor" meaning shepherd. A pastor is a priest to whom a parish has been given by the bishop, and whose duty it is to attend to the care of souls by and under the authority of the bishop. With the exception of parishes reserved to the Holy See, the right of appointing and investing parish priests belongs to the Ordinary of the diocese. For parishes entrusted to a religious order, the respective superior who exercises that right under the Constitutions, shall present a priest of his community to the Ordinary of the diocese, who shall invest him. Not all pastors have the same stability in office. Those who have greater stability are called irremovable; those who have a lesser degree of stability are called movable pastors. A parish priest obtains his "cura animarum" or care of souls from the moment he takes canonical possession of his parish, before or at which time he must make the profession of faith prescribed by the sacred canons. Pastors belonging to religious communities are always, as far as the individual person is concerned movable, and they can be removed as pastors, both by the will of the Bishop notifying the superior, as also by the will of the superiors notifying the Bishop. Both the Bishop and the religious superior have equal rights and the one does not need the consent of the other, nor does the one have to give the reason to the other.

#### Functions Reserved to the Pastor.

1. To administer solemn baptism.



2. To carry the Holy Eucharist publicly to the sick in his own parish.
3. To bring the Holy Eucharist as viaticum either publicly or privately to the sick, and to anoint them in danger of death. The custom of publicly bringing the Holy Eucharist does not generally prevail in the United States.
4. To announce sacred ordinations and the banns of matrimony; to assist at marriages and impart the nuptial blessing.
5. To perform funeral services of his parishioners, unless they themselves selected before their death another church for burial.
6. To bless the houses on Holy Saturday, or other customary days, according to the liturgical books.
7. To bless the baptismal font on Holy Saturday.

#### Duties of Pastors

1. The pastor is obliged to live in the parochial house, near his Church, unless for a just reason, he has permission from the Ordinary to live elsewhere, provided the house is not so far away from the Church, that the attendance to the duties of his office would suffer.
2. He is allowed to have two months vacation in a year, either continuous or interrupted. The pastor must provide a substitute approved by the Ordinary, to take care of the parish during his absence on his vacation.
3. Pastors are strictly bound to apply Holy Mass for their congregations on all Sundays and Holidays of Obligation. As the pastors in the United States whether irremovable or removable are pastors in the strict meaning of the term by virtue of the Code, they will have to apply Holy Mass for their congregations on all Sundays and the feast days mentioned in the New Code.
4. The Pastor must celebrate the Divine Offices, administer the sacraments to the faithful, as often as they legitimately request it, get acquainted with his people, admonish the erring, and give special care to the instruction of the children in the Catholic faith.
5. The pastor shall take special care of the sick, especially when they are dying, give them the sacraments frequently and commend their souls to God. The pastor or other priest assisting the sick, has the faculty to give the Apostolic blessing with a plenary indulgence for the moment of death, to be applied according to the formula of the Ritual.
6. The Pastor must watch that nothing shall be done against faith or morals in his parish, especially in the schools, whether private or public, and he must advance the works of faith and charity, and piety in the parish.
7. He must keep the parochial records of Baptism, Confirmation, marriage and deaths. In the baptismal record, should be inserted a notice about the Confirmation, and the marriage, or subdeaconship, or solemn profession. When issuing baptismal certificates these facts should always be mentioned in the certificate.

The New Code of Canon Law says "When a parish becomes vacant, a new pastor must be named within six months from the date when the vacancy became known to the bishop, who shall by a public edict, fix a suitable day for the holding of the competitive examination, or concursus as it is called. He who is judged to be not only most learned in the sacred studies, but also possessed of the other qualities required for successfully governing a parish is to be chosen, favoritism being carefully avoided.

If on account of the large number of people in a parish, or for other reasons, the Ordinary judges that the pastor is unable to take proper care of the parish, he should be given one or more assistants, to whom a sufficient salary should be assigned. But not to the pastor, but to the Ordinary of the diocese, after having heard the pastor, belongs the right to nominate assistants from among the secular clergy. When a parish is in the charge of a religious order, the assistants must be presented by the competent superior to the Ordinary for his approval, after having heard the pastor as to the necessity of an assistant.

#### Duties of Assistants in a Parish

1. The assistant is obliged to reside in the parish, because he must aid the pastor.
2. The assistant, by virtue of his office, takes the place of the pastor, which signifies that by his very appointment, the assistant can do what the pastor is empowered to do, unless the latter excepts some thing especially.
3. The assistant shall diligently endeavor to act in uniformity with the pastor.
4. The assistant is subject to the pastor, who should paternally instruct and advise him in the care of souls.

#### Deans

A Dean is a priest who presides over a deanery by appointment of the bishop.

#### Duties of a Dean

1. A Dean must watch over the clergy of his district in order to see that they live according to the laws of the Church, keep residence, attend to preaching, and instruction of the children and the adults, and fulfill their duty towards the sick and infirm.
2. He must see that the clergy in his district fulfill the decrees and orders of the bishop issued at the time of visitation.
3. He must see that the rules concerning the keeping of the Blessed Sacrament are observed.
4. It is his duty to see that the Churches and whatever is used for Divine Worship, are kept in proper condition.
5. He must see that the laws of the liturgy are observed in the Divine services. In order to obtain knowledge of these matters, the dean at stated times fixed by the bishop, should visit the parishes in his deanery.
6. It is the dean's duty to see to it, as soon as he hears of the serious illness of any pastor of his district, that such a priest receives the necessary spiritual and temporal assistance, and in case of death, a becoming burial.
7. He has, moreover, the duty to watch that during the illness and after the death of a pastor, the books, documents, sacred utensils and other objects belonging to the parish are not lost, or taken away.
8. The dean must on days appointed by the bishop summon the priests of his district for conferences and preside at them.
9. The dean should submit, at least once a year, a report to the bishop, not only of the good that has been accomplished, but also of the evils that have crept in, and any suggestions he has to make for wiping out the evils.
10. The dean takes precedence over all the pastors and other priests of his district.

**Chaplains.** The word chaplain comes from the Latin "capella". But the origin of **capella** has been the source of much controversy. Some say that it is derived from the "capa" or "capella" of St. Martin of Tours. This was a short cloak preserved as a relic by the Kings of France. They carried it with them when they went to war and on the field enshrined it under a tent. This tent gradually received the name "capella" and the custodians of the relic were thence called "capellani".

#### Kinds of Chaplains

1. Pontifical Chaplains.
2. Domestic Chaplains.
3. Military Chaplains.
4. Chaplains of Convents.

**Pontifical Chaplains** are various grades of chaplains attached to the Pope's chapel. The private chaplains are those who assist the Pontiff at the altar when he celebrates Mass. Honorary chaplains "outside the city" are those who assist the Pope only when he is outside Rome.

**Domestic Chaplains.** In many countries of Europe, noblemen or their ancestors have provided for the sustenance of private chaplains. Often such a priest takes upon himself the duty of instructing the children of the house.

**Military Chaplains.** Priests appointed to minister to the needs of the army and the navy are commonly called

(Continued on Page 184)

# CATHOLIC EDUCATORS ANNOUNCE CATHOLIC SCHOOL POSITION

At the final meeting in the annual session of the Catholic Educational Association convention, at Cleveland, Ohio, the following declaration of principles was unanimously adopted:

"A republic such as ours cannot be sustained without an intelligent citizenship. It is essential for the well-being of the Republic that sufficient provision should be made for the education of all children of the nation.

"Religion no less than secular knowledge is necessary for the worthy discharge of the duties of citizenship. It is not enough to know what is good and right; the will must be motivated to the doing of the good and the right, and the motives which have most cogent influence in determining the will to worthy action are ultimately based upon religion or religious principles.

"More than three-quarters of a century ago, Archbishop Hughes pointed out that while the Sunday School might suffice for non-Catholics as a means of providing religious instruction for their children, it could not suffice for Catholics. As a matter both of principle and of experience Catholics have consistently held that it is only in the regular school that the Catholic Faith and Catholic principles of morality can be adequately taught to their children. Even before the establishment of our Republic, Catholics had already built schools and laid the foundations of the existing wide-spread system of parish schools. The parish school system thus antedates the State-supported public school system.

"Catholics have built up their parish schools out of their own funds, funds which were contributed by members of the Church generally. They support these schools in the same way. They thus pay a double educational tax, part for the education of their children in their own schools and part for the upkeep of the public schools. They have done this and have borne the financial sacrifices involved, in order to safeguard their inalienable religious rights.

"Legislative measures to prohibit attendance at schools other than the public schools, strike at fundamental rights of Catholics as men and citizens. Such measures would render practically impossible the instruction and training of Catholic children in their faith in accordance with their parents' obligations. This would be religious persecution.

"Catholics regard the education of their children in their own parish schools not as a privilege, but as a fundamental right. This right is based upon the natural authority and duty of parents. It results from the fact of parenthood, is anterior to the rights of the State in the matter of education and would persist even if our present political society were done away with.

"Denominational schools, like all private schools, represent the principle of personal liberty, the liberty of each individual to engage in any honest occupation or action which is not inconsistent with the rights of others or prejudicial to the State. The attempted suppression of such schools involves the gravest danger for our country, for it is to that extent, a denial and an attempted suppression of the principle of personal liberty itself. The records of the Catholic schools are clear and beyond question. They challenge study and comparison. As regards curriculum and teaching methods, our schools do not differ materially from the public schools. Catholic teachers are devoted to their work by a life-long consecration, and bringing to their task not only competent professional preparation, but a personal zeal and interest which are strengthened and deepened by motives of religion, the products of our schools are, we believe, not unworthy of the teachers or of the noble self-sacrificing efforts which the Catholic people of America have been making these hundred years and more in behalf of religious education."

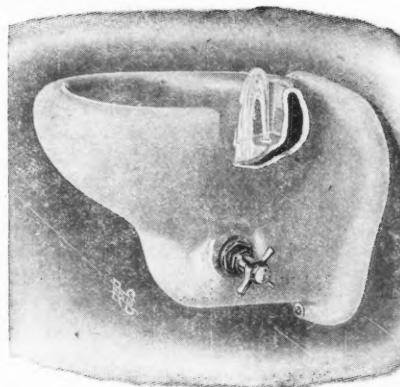
The general executive board of the Catholic Educational association expressed themselves in favor of teaching the classics in the sixth and seventh grades.

The group plan of college buildings to supplant "one building" institutions was recommended.

A stricter adherence to a standard in the conferring of degrees of bachelor of arts, master of arts and doctor of philosophy was also urged.

Reform in college athletics was advocated.

Standardization of high schools and the shortening of the elementary school course by two years were two of the chief topics before the convention.



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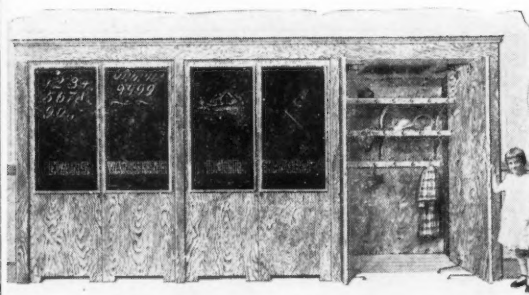
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## THE FIRST DAY

By Charles Phillips, M. A.



Charles Phillips, M. A.

It is "very fine and all that" to talk about what the teacher faces as the first session of the first day of the new school year begins—as the new room comes to order or the new class files in; "very fine and all that" to talk of the future of the race being personified in that group of boys and girls who marshal themselves before the eye of the pedagogue—the destiny of the nation in the teacher's hands—and so on; and all true. But, splendid generalities aside, the teacher knows what she faces. Actually and specifically she faces two distinct problems; one—how to pick up the threads of her daily task again and carry on, the other—the new pupil. "Boiled down to bones" these really are the two dominant questions in the teacher's mind on the first day of the school year. After the summer's vacation, howsoever it has been spent (in a little rest and recreation, let us hope and trust!), she must once more resume the old grind of lesson and recitation and discipline; a task which, while it is refreshed and endowed with a new interest by the advent of the new pupil, by the same token is likewise complicated and made more difficult.

It is never easy to go through that first day; it is never easy for anyone, no matter what their walk in life may be, to lay hand on the plow again after having strolled from the furrow to loaf in the shady wood. Work of any kind, when tackled immediately following play, is bound to seem to us more or less like his new job appeared to the college graduate who, on his arrival home, was sent to the plowfield by his farmer father. "I don't see how you can expect me to hold the darn thing, with two big husky horses pulling it away from me all the time!" the young gentleman complained, almost in tears after the first round.

In some cases—or rather, we might say, in some degree, more or less—the success of the whole school year which now lies ahead of us will depend on this first day. And the success of the first day itself will depend a great deal on how our vacation has been spent. If it has truly been a "vacation"—the mind vacated, for a time at least, of all thought of classroom routine, of all speculation on unsolved problems of discipline, methods of study, and so on; if, in short, the mind has been opened wide to the refreshing airs of rest and recreation, cleaned and newswept of all the clutter and dust of the daily grind of the past year, then we will come back to the rostrum and the blackboard ready for anything; ready even for the more or less disconcerting problem of the first day—and the new pupil.

None of us wants to play all the time; and there is not one of us who, having "made the grade" of the first day, does not really rejoice in the resumption of work, swinging into it in short order with zest and gusto. But even so, the first day still remains, a grade to be made, with a thousand and

one little tenuous threads of vacationing and holidaying clinging to the back of our minds—summer cobwebs, so to speak—pulling like the horses of the college man at the plow. And especially is the first day trying to the teacher who not only faces a new group of youthful charges, but who has not even the familiar scene of other years to give her a background—the old room, the old desk, the old walls; the teacher who, in fact, is herself, one of the new things of the newly opening year. She is a stranger, set among strange fellow workers, in a strange community; and as she faces her new class in her new school, back of the children ranged before her she can almost physically sense that whole new community itself—its elders, its parents and guardians, and its pastor, eyeing her critically, speculatively, ready to make any and every demand on her.

It isn't easy, this first day, is it?

But, as we have already said, the very same and the chief factor which goes to make these first days of the new school year most difficult is the factor which also makes them most interesting; the factor of the new pupil. Here he is, en masse, lined up before us—and what is he? What sort of material is he to prove for our moulding? Will he be harder to handle than last year's class?—that group of bewildering and problematical "young animals" which, just one year ago, faced us with the same speculation as this new group does today? "Misery loves company";—some other teacher, in the next room—or the next town—or perhaps hundreds of miles away—has them today; and we can smile at that thought. For we know now what those youngsters are, whatever their new teacher may be thinking about them;—we know what we ourselves have made of them, and how we grew to love them and take pride in them as time passed, last year—after the first days! Well, may we not smile again now, reminding ourselves that this year's "crop" offers at least an even chance of being loved and taken pride in—after the first days?

It is in the first contact between the new teacher and the new pupil that the element of the teacher's personality often plays its most vital part. Have you forgotten how, in your own school days, the playgrounds and the corridors and the "way home" buzzed with childish whisperings of "How do you like her?" and "What do you think of the new teacher?"—and the varying answers, the sum total of which, whether for or against, could always have been expressed in the one word "personality"—the teacher's personality? To paraphrase certain words of Brother Joseph Matthew, F. S. C., the teacher, to be successful, must above all, have personality. The teacher's personal power alone will determine his achievement"; and to quote:

"Let the teacher possess strong and winning individuality, and his teaching will glow with the power and warmth of the personal touch, the life and core of education. Emerson wrote to his daughter: 'It makes little difference what you study; all depends on who your teacher is.' Mark Hopkins on the end of a log was the ideal college for Garfield. First, last, and always, genuine teaching is a personal thing. Two factors above all make the school—teacher and pupil. Their personal contact and the reactions therefrom are of deepest and enduring consequence. What is the teacher's study if not the child, the child's if not the teacher? Herein is the keynote of right education."



If the personality which the teacher reveals to her new pupils on this first day of the new term is one of strength and frankness; if the teacher looks into the faces of her pupils today with open trust and honest kindness; if, in short, she meets them "on the square," the children will react: their native intuition will serve them there. But if the teacher's attitude begins, from the first day, in suspicion and distrust, the youngsters will react in that case, too—and recoil. In just the same measure that the teacher's attitude the first day falls short of good faith and honest confidence—and strength—so will the children back away and be that much out of her reach.

"Whoever fails to command the esteem or affection, or at least the respect of his charges 'on the first day,'" I would add here "should be cut adrift to seek a more congenial vocation," writes Brother Joseph Matthew. "I cannot do anything with this young man," said Socrates: 'he does not like me.' The true teacher is one whose company is not shunned; on the contrary, he attracts, quickens, enriches and inspires. He may be less learned than sympathetic, less talented than zealous, less instructive than enthusiastic, but if his character and manner exhale the fragrant sentiment of the greatest of all teachers—"You are my friends"—he will make men and make them well. And this is the aim he will never lose sight of, as it is the child's vocation and destiny to be in all respects and to the highest degree a man. His pupil's success, like his own, will be found in the success of his character—in his sacrifice and helpfulness, in his inspiration and zeal, in his sympathy and cheerfulness. Such teachers, because close to the heart of childhood, we have seen impart the central and deepest knowledge of education, when the better versed in subject-matter, or the better skilled in school technic, have been dismal failures."

But this question of attitude, of first day "attack," is not only an important but an extremely delicate one. Necessary as friendliness and kindness are, it will nevertheless be fatal if we overdo on these scores in the least degree. Children are keen and highly sensitive. I recall a good woman who was for a short time engaged in welfare work in our regiment overseas, but who failed—failed totally, in fact, to the extent of giving up and going home. She came to me to talk her problem over. "I never saw such a hard outfit to do anything for!" she wept. "I can't get within a mile of them. They won't have me. And yet I've done everything!—why, I even told them the very first day I came that they must all call me 'Mother.'"

The poor soul had overdone, horribly. The men of our regiment (as fine a lot of men's men as ever walked with guns) instinctively drew back, pulled away from her, wouldn't have her. Yet they wanted and would have enjoyed and appreciated all that she would have done for them in the way of making their army life more agreeable, if only she had known how to go about it. Those men, however, like all men, were in reality only children grown large, their instincts and intuitions the same in barracks overseas as when they faced a new teacher the first day of school, in the old days of "back home," long ago. The new teacher who smiles too sweetly and too long, who overdoes as the welfare lady did, will seldom win an answering smile from her charges. And why? The sharp instinct of the child detects instantly that that too-sweet and too-long-drawn-out smile on the teacher's face is not genuine; is born, not of fellowship and leadership, but of mistrust—of a suspicion that these youngsters are not really what they seem,

all starched and clean in new pinafores and jackets, but potential forces of trouble and treachery which must be won over with guile. It is as if the teacher said, "You can't fool me!" But you can't fool a child; in that smile of overdoing the child senses something unreal, and he is afraid. Or else he senses fear, and instantaneously the primitive in him is alert and ready for the chase. Intuitively he feels that back of that smile lurks the eye of spying, the tongue of distrust and harangue, the spirit of tyranny. And, in that first glance, perhaps, the age-old enmity between teacher and child is silently sworn to anew. Days of trouble are ahead.

To meet the child on equal ground, yet always to hold in reserve the elder's right, and still never to patronize; these are difficult and delicate things to achieve; things, one is almost tempted to say, impossible to learn how to do. They must come naturally—or be acquired by the special grace of God. That is where vocation comes in; and that is where religious training ought to come in, too, developing personality more surely than any other training; for, as Father Boyle, of Pittsburgh, has said (perhaps slightly in a warning voice?):

"It is almost impossible that personality should develop and increase under a regimen where no account is taken of it, and where the objective is a dull formalism, that makes those who are subjected to it, think alike, and feel alike, and even in their physical features, bear a resemblance to each other. In the personality of our religious teachers, we have an asset which we must in no way imperil. A Christian culture, the product of a religious rule of life, is a personal culture,—the culture of an individual personality. The religious rule takes the native equipment of men and women and carries it along in a logical development to that fullness of which each is capable."

The shades and nuances of the relationship between the elder and the younger, the teacher and the child, especially on first acquaintance, are infinite. I heard a lad of eleven complain to his mother about a home-returned uncle, just back from the war. "But mama," the kiddie protested, "he tries to talk to me as if he was a little boy himself." ("Tries to"—did you note?) But when the devoted uncle heard that, he couldn't "get" it at all. It took him some time to see the mistake he had made: he had patronized, deliberately and perhaps a bit ostentatiously stepping down from the height of his mature superiority, to the level—and the inferred inferiority—of the youngster. And the youngster, wanting really all the time to worship and heroize the uncle "home from the wars," nevertheless resented the patronizing. At the same time it would have been, no doubt, equally as mistaken for that man to talk to his young nephew as if the child were a man—that is, pretending he was a man, and revealing the pretense. The child would have caught that too. How fine and delicate it all is! And it is the teacher's daily problem, this relationship between old and young; though of course, there is danger in dwelling too much on it, in becoming too obviously conscious of the need of circumspection and tact. That way, tact disappears, and we arrive back where we began, at the unnatural, the too-sweet and the too-long-drawn-out smile.

What the teacher brings to the classroom on the first day will in great part determine what the children will take out of it the last day. If a winning personality, strong, positive, straightforward, yet

kind, sympathetic and understanding, is the teacher's gift, then much already is accomplished. But this is only a beginning. There must be other definite and tangible factors brought into play to impress the children of this new class of ours, taking a firm hold on their minds from the first moment of contact.

"At the opening of school," writes Father Fitzgerald, of Hartford, Conn., "blackboards, crayon, paper, pencils, pens, ink, etc.,—should be ready for immediate use. Lack of forethought entails a waste of time and is a menace to discipline. Movements to and from the blackboards, to and from recitation classes, the distribution of books and material should be performed in accordance with a definite plan. Order in arrangement of books and papers, cleanliness of desks and classroom, neatness in all written work, must be insisted upon from the beginning.... Given right material conditions, the teacher's first efforts will be directed to reduce to system and order as many as possible of the routine details of his class-work, so that the purpose for which the school exists may be attained quickly and completely. 'The more details of our daily life,' says Professor James, 'we can hand over to the custody of automatism, the more our higher powers of mind will be set free for their own proper work.' These details once planned carefully and intelligently, must be put into immediate execution and suffer no exception until they become automatic on the part of the pupils. The whole school should be sacred to order."

This order must begin the first day; and one of the best ways of starting it and insuring its continuance is a carefully thought out program. Such a program, arranging the daily routine of classes, the time they are to be called, the time allotted to them, the sequence of them, should go into effect the first day of the new school year. No matter what readjustments may prove necessary later, let there be a set program put into operation the first day. And not only that, but the program should be displayed before the pupils, kept on the blackboard before their eyes, and made, in effect, their rule of life in school. Time will be saved this way, confusion avoided, order established from the word go; and, without a word being said, the children will thus learn daily lessons of punctuality, obedience, respect for authority. But this program must be one of the factors of the first day, not a mere second thought, dragged in later on to restore order after order is lost. This, of course, it may accomplish in some degree; but its true value lies in being put to use at the psychological moment—which is the first moment, the first day.

At the 1917 meeting of the Catholic Educational Association, in discussing a paper on character formation, one of the Christian Brothers present (Brother F. James, of La Salle College, Philadelphia), made the remark that "there is a contagiousness in character that surely affects individuals coming in contact with it." "And where," he asked, "is there a closer contact, where a more direct or effective influence exercised than that existing between the teacher and the pupil?" And when, we might aptly add, to make a special point for our argument,—when will that influence ever have a better chance of playing its part than when the contact begins on the first day of the school year?

This brings us back again to the question of personality; which reminds us that, in the state of New York, it is set down in the prescribed course of study that only those teachers who have a strong personality or character are to be recommended. "The personality of the teacher," we read, "is of the

utmost importance, for his poise, self control, ideals and attitude toward life are inevitably reflected in his pupils." "The teacher, then," to quote Brother F. James further, should be a person "of strong, absorbing, positive personality." "From the very first day"—here we paraphrase again:

"he is the ideal—the exemplar, the living model for the pupils before whom he stands. He is the school itself. Be those pupils of tender years or farther advanced on the road of life, they are all in a receptive mood, a period of plasticity and adjustment. All are ready to drink in every word, to imitate every action, to think as the teacher thinks, to live as the teacher lives. This is especially true of young children. 'Like begets like,' 'Life keeps forever the keynote first struck.'"

From the very first day, it is his personality which gives the teacher

"a grip on his class, an absolute mastery of his position as teacher. No words, no actions are required. His very presence, his personality, holds the class in check, and enables him to employ every moment to the best advantage—a condition we are well aware does not exist if the teacher lack personality."

"The first things in the life of a child continue forever," Brother F. James concludes:

"The first great joy or sorrow, the first success achieved or failure realized are things, we well know, which are never forgotten. And who will deny the far-reaching and lasting effect of the teacher on the memory of that boy or girl who comes with open heart to drink at the fountain of knowledge—How much then depends upon the personality of the teacher!"

And how much, how very much, on the first day of the new school year, when new teacher and new pupil face each other for the first time. "Well begun is half done."

The teacher, as Father Fitzgerald points out: "has been told that if he begin well, he will probably end well. If from the first moment, however, he does not create about himself that intangible and indefinable atmosphere which conditions easy control, he will assuredly find constant cause for anxiety, perplexity and discouragement. If in the beginning he is not governed by sound, safe and sensible principles, he is certain to lose his moorings and suffer educational shipwreck."

### EFFICIENCY IN THE SCHOOL ROOM.

(Continued from Page 160)

watch her pupil's facial expression; she might find fewer of her explanations wasted and often entirely ineffectual.

Then that saving asset, a strong sense of humor, shall be among the teacher's attributes; also the quality of being human, really so, which the smallest child readily appreciates and which brings its reward an hundred fold. Too, that evasive complexity, Personality, with its contribution of sincerity, sympathy, talent, tact,—by and large, all that is good.

Although there is no intention of here treating of some of the large factors of Efficiency, the Spiritual which is ever present, the training of the teacher herself and other essentials, which require more ample space, and which are more commonly before us, yet to the least detail often overlooked, we may with profit give consideration. Thus shall detail make perfection, which shall be the more realized in the life of the pupil, teacher and school, all in all, as a greater school room Efficiency.

Information regarding any article or textbook not advertised in these columns may be had by writing to our Subscribers' Free Service Department, care The Catholic School Journal, Milwaukee, Wis.

SOME THOUGHTS UPON EDUCATIONAL DEFICIENCIES

By Rev. F. Jos. Kelly, Ph. D.

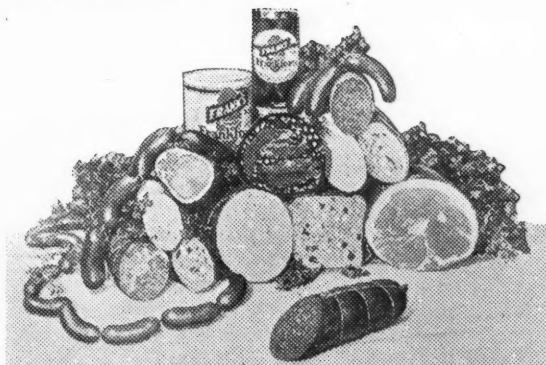


Rev. F. Jos. Kelly

Education has become in our modern era one of the most important features in public life. It has always been one of the greatest matters of concern, and will ever remain the most important affair; inasmuch as it is the conscious motive for ennobling and training of the human race, the effective means for the attainment of its destiny.

Education only gains the shape of a leading question by dint of the practical necessity which makes it a systematic task in public life, since religion, politics, science, and art make their various claims felt. Moreover, the different religious bodies, the philosophical schools, and the social classes of all kinds, seek to secure themselves influence by the aid of this question, as the medium of forming the future. That such is done in our days in a progressive manner, results from the general change wrought in public life, from the increased interest of a steadily growing public in the common affairs of society. Since the large masses of the people have begun to steadily attain power, the fate of society becomes more and more dependent on the manner and degree of education which they receive. Education will become the most important factor, and the reform of education the only true key to all other questions and reforms.

In consequence of this, our reform movement gains more and more headway in the conviction, true foundation can be laid to thoroughly heal the that by a greatly improved national education, the many imperfections in the life of the state, as well as in social and family life, and thus secure to our posterity a better future. We could even go still further in this, by asserting that the fate of a nation, its rise and fall, depends finally on the education based on religion, which its young generation receives. From this we are enabled to deduce with just as indisputable certainty, the further axiom, that the nation, possessing even down to the lowest station of society, the most perfect and diverse education, will be the most powerful and happiest among nations, unconquerable for its descendants, envied by its contemporaries, and an example worthy of emulation by them. These are uncontrollable facts. Another equally important and well-founded, although hitherto not generally acknowledged truth, is also the assertion, that every reform in education can only have a chance of success, when accompanied by a reform of ideas of life and in the existence of humanity. How could this be otherwise? It is the task of education to lead the microcosm of the individual to the same end to which the macrocosm of mankind speeds along. According to the degree of culture that mankind has reached, it will possess a higher and broader idea of its existence, its goal, its relation to God and the world; it will attain a different view of life,



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and will work in various ways for its further development, by the education of its individual units. Only that which man himself represents and possesses can he give to others; what he thinks, feels and desires, he seeks to realize outside; more especially, though, in the coming generation. The more human beings acquire a new aspect of the world (education), the more will feel the innate desire for the use of new mediums of education. For the truth of the assertion above made (that no reform in education is conceivable without a reform in the ideas of life), there is still another proof in the circumstance that the popular will has pronounced this reform without being conscious thereof, and especially by the fact, that the creators of great political formations in ancient times, were always praised as the creators of new educational methods; for instance, Moses, Lycurgus and Solon. Such a new and grand aspect of ideas we meet with in Pestalozzi and Froebel. The latter built them upon the great law of nature, "Interposition of antithesis;" and upon this he founded his educational law.

Thus he became the founder of a new system of education. Never, before him, had any philosopher entered so deeply into the mysterious workings of the human spirit and disclosed its true existence; first, to prove the faculty of perception with regard to the regular course of the intellectual development of the human being, from the beginning of his career; furnished the means for this purpose, and thus raised, by the establishment of a specific educational law, education to a science. With this new and vigorous educational idea, he has produced for all times to come, a most important canon of life that only the knowledge of the law of the human nature and thereby determined degrees of its development, can give to education the norm of its procedure. Froebel by further demonstrations, of the identical law of the process of development of the individual with the human race, reveals a vast perspective in the collective intellectual life, and points for the first time to its inner connection. Therein rests his immortal merit, thereby has he become the creator of a school of ideas, and the founder of a new educational system.

However valuable many improvements, especially with regard to method, means and disposition may be, a real, thorough and lasting improvement of practical life, and the establishment of a prosperous condition of the human race, can only be expected by a radically new formation and improvement of the entire educational system. Merely outward mechanical influence, bureaucratic apparatus from the offices of educational departments in the state, avail nothing, because they are useless and also unprogressive. How much our modern system of education is in need of such a fundamental renovation appears more lucid by submitting the deficiencies and imperfections of the education of our children to a closer criticism. In the first place, our education of the young does not embrace the full compass of its task.

Our schools generally foster but one part of their work; i. e., Instruction; the real education and training receives but little or no consideration. And yet the true problem for the school to solve is, not to be one-sided, by cultivating the intellectual fac-

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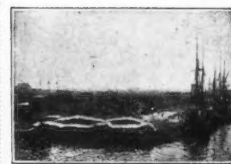
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ulties alone, but moreover to train the moral and physical qualities of youth. Self-consciousness, the mind, the real formation of character, find there no scope for education and practice. But yet, is not the real task of education to train the whole man, so that complete harmony may pervade his entire being?

The perversion of our present mode of educating youth, presents itself in an especially glaring light, when we draw a parallel between the physical wants of man and those of the intellectual. Although the intellectual organs of man can digest much; yet to bear all, which in some cases is expected of youth, needs something stronger even than the stomach of an ostrich. The old adage, "Too many cooks spoil the broth," finds its application here. Every teacher now-a-days has his certain branch. In this he seeks to educate his pupil to the standard of a virtuoso. Deeming this his highest duty, he pays no attention to the other branches, in a manner as if the pupil only existed for the purpose of becoming an adept in one branch.

A good brain may stand this well enough, by cramming his head full to repletion, at the expense of neglecting the training of the heart and character. Such a pupil will become vain and arrogant in his inflated knowledge, and in general, impractical for the calling of common life. The superficial scholar will be made all the more stupid by this false system of overcramming the brain. Hence the

principle features in the character of our present youth, are a certain latent contentedness, pertly deciding everything that comes within their range. All deeper susceptibility and freshness, such as is requisite to an efficacious pursuit of acquiring a university education, will be lost. Such youthful minds seem like buds, which have been boiled in hot water, wanting the germ and growing power which has been lost in the bubbling cauldron of witchcraft of our modern art of education.

How many complaints with regard to this have been already made on the part of parents and experts; but thus far, nothing has been done to reform this unfortunate state of things. The equilibrium which ought to exist between productiveness and receptivity is now entirely broken; that must be reestablished. This can be done best by the following method:

To instruct children from early infancy, by teaching them to produce and acquire experience; thus making action, from the beginning of instruction, the source and companion of all knowledge. This will cause the child to act according to the rules of morals, without even knowing those rules, but not as is done now, to know the rules without heeding them. Morality and thorough formation of character are attainable by action. How often do we hear the complaint raised, that although among our present officials in state and municipal affairs, there are many able and diligent workers, but few of them possess such an imposing fitness as is absolutely necessary for conducting the different spheres of business efficaciously.

## SOME HELPFUL ENGLISH BOOKS.

By Sister Miriam, O. M.

Once upon a time, to want a new text was to order it and to receive it with the compliments of the publisher; now, to want a book is to order it and to receive it with a bill, if not also a few monthly statements. And this is only fair, considering how increasingly frequent are the demands made upon publishers as teachers become more progressive and more desirous of the best. If firms cannot now furnish so many books gratis, neither can teachers hope to possess every good book written on the subject they teach. Whether the increase in competent teachers accounts for the ever-growing number of excellent texts, or vice versa, does not matter. What texts we use in our classes matters considerably, and to select the best, the teacher should be familiar with many. A word about a few especially helpful is here offered to the English teacher whose bookcase is all to meagre.

Nothing need be said of Briggs and McKinney's books on Composition, nor of Brook's practical little books on the same subject, as they are already in the hands of most teachers. Not so well known perhaps are Canby and Opdycke's Good English for the first years of high school, and Elements of Composition for the later years. Both are excellent and they deserve more than a passing examination when a new text is being considered.

To mention only the titles of several Noble and Noble publications is to recommend them and to ensure their demand. There are the "1600 Drill Exercises in Corrective English" and "1200 Graded Sentences for Analysis", and "Graded Exercises in Punctuation and Use of Capitals". These furnish copious exercises for ten-minute reviews. Much more tempting, however, to the busy teacher are the Fine "Outlines of English Literature for Reviews". Mr. Fine knew the wants of the teacher when he decided to prepare reviews of the classics studied in each of the four years. The first of these contains three years work, the second, fourth year work. Under the headings: author, life, works, criticism, synopsis, and characterization, the following first year classics are completely outlined:

The Ancient Mariner	Ivanhoe
Vision of Sir Launfal	Treasure Island
Marion	A Midsummer's Night Dream
Old English Ballads	As You Like It
	The Odyssey

A compact, comprehensive, and thorough summary of the other three years' prescribed reading is also given. As the writer herself says, "A judicious use of the Outlines carries with it effectiveness, literary appreciation, and power." The books are designed for a hasty review, and this purpose they serve admirably. To see the Reviews is to want them.

Another helpful book is "Prose Types in Newman", by Fr. Gilbert Garrahan, S. J. This book is especially useful for seniors as it furnishes type forms and principles for a thorough review of Narration, Description, Exposition, Argumentation, and Persuasion. The systematic arrangement of the work is a very desirable feature. Concise, but comprehensive topical outlines of the five characteristic forms of discourse are found at the end of the literary types selected for reading and study. These selections number thirty: five types of Narration, seven of Description, eight of Exposition, five of Argumentation, and five of Persuasion. Preceding each group of extracts, the outlined topics are considered more in detail. For example, before the narrative group, the topics in the outline of Narration are defined and discussed, thus providing the student with matter for a review of the principles of rhetoric as well as furnishing him "with a compact critical apparatus for ready use" in the systematic study of the principles exemplified in the selected types. "Questions and Studies", which bear in a particular manner on the principles and methods of the forms of discourse to which they belong follow every selection. These are suggestive, their value consisting in the fact that they point out a method of study and "open up to the instructor the way to still further questioning and analysis along similar lines". "Prose Types in Newman" is sold by Schwartz, Kirwin, and Fauss.

Now we come to four Century texts which help to make the teaching of English a real delight. Subject to the test of serviceability are Edgar's Minimum Course in Rhetoric, Greever and Jones' Century Handbook of Writing, Greever and Bachelor's Century Vocabulary Builder, as well as the more recent "Study of the Types of Literature" by Mabel Rich. A Minimum Course in Rhetoric has many new features. The book opens with Twenty-five Assumptions, among them the following:

1. Rhetoric should aim at effective, respectable English—not at authorship.
2. Theory should never overshadow practice.
3. A theme of three or four hundred words should be written as often as once a week. From this there is no royal road of escape.
4. Plodding care or literary merit should receive a bonus; laziness of thought or neglect of instructions, a penalty.
5. Theme-grading can be made arithmetical, rapid, unexhausting.
6. *Better a few errors unnoticed, than a teacher too tired to teach.*

Rhetoric is defined simply as "the study of how to compose English in the best possible way". Ninety pages are given to the theory of the ten qualities of good English. Following this, there are more than three hundred pages of excellent exercises based upon the theory. The forms of discourse, letters, versification, grammar, spelling, and punctuation also receive attention. After the copious exercises come two appendices worthy of note. In the first suggested lesson assignments for the autumn, winter, and spring terms are given. In the next, suggested forms of examinations, based on these lesson assignments are given with directions for marking. Another welcome chapter presents "A Method of Grading in Percentage". Equally welcome, perhaps, to the overworked teacher are the theme subjects of which there are more than a thousand. These are arranged according to the forms of discourse, and are further divided. Subjects for narration are arranged under three headings: Narration calling for 1) Climax and suspense, 2) Climax without suspense, 3) No climax or suspense. The other subjects are similarly arranged. Altogether this is one of the best books of its kind.

Nearly every teacher, to whom I spoke in praise of the Century Handbook, ordered a copy, all except one. This one teacher took the book and without opening it asked how much it was. I answered, "A dollar". "That's too much," she said, "for a book of that size." The fact that so many secured a copy at once is surely a proof that it fills a need. The author's purpose is stated in the preface: "This handbook treats essential matters of grammar, diction, spelling, and mechanics; and develops with thoroughness the principles of sentence structure. Larger units of composition it leaves to the texts in formal rhetoric". The book is built on the decimal plan of a hundred articles. A chart forming the lining of the front and back covers summarizes the titles of the articles. Thus the student can find at a glance the number and page of the one he wishes to study, and the teacher can find immediately the number he wishes to place on the margin of a theme. Reviews complete each section. No word about the lessons could be as explanatory as this typical excerpt. It is from "Completeness of Thought".

Cause and Reason.

A simple statement of fact may be completed by a *because* clause.

*Right:* I am late because I was sick.

But a statement containing *the reason* is must be completed by a *that* clause.

*Wrong:* The reason I am late is because I was sick. (The "reason" is not a "because"; the reason is the fact of the sickness.)

*Because*, the conjunction, may introduce an adverbial clause only.

*Wrong:* Because a man wears old clothes is no proof that he is poor. (A *because* clause cannot be the subject of *is*.)

*Right:* The fact that a man wears old clothes is no proof that he is poor.

*Note.*—*Because of*, *owing to*, *on account of*, introduce adverbial phrases only. *Due to* and *caused by* introduce adjective phrases only.

*Wrong:* He failed, due to weak eyes. (Due is an adjective, it cannot modify a verb.)

*Right:* His failure was {due to / caused by} weak eyes.

He failed {because of / owing to / on account of} weak eyes.

Then follows the exercise, containing five sentences for revision, one of which is, "Because I like farming is the reason I chose it. One fine feature of the Handbook, appealing especially to the pupil is the brevity of the exercises; none but those given for review, contains more than five sentences.

The very name, Century Vocabulary Builder, is arresting. Here, we say, is the book I have been waiting for, and for-



tunately the content bears out the promise of the title. A further examination convinces us that it is the book we want. With convincing assertions like the following the authors enlist our interest.

"A man's utterance reveals what he is. It is the measure of his inward attainment, the surest proof of his culture. It is an instrument as well as an index. It is an agent—oftentimes indeed it is the agent—of his influence upon others.

"Words are as dangerous as dynamite, as beneficent as brotherhood. An unfortunate word may mean a plea rejected, an enterprise baffled, half the world plunged into war. A fortunate word may open a triple-barred door, avert a disaster, bring thousands of people from jealousy and hatred into cooperation and goodwill."

"He who commands words commands events—commands men."

They proceed to tell us that correct diction is too often insipid. Patrick Henry, they remind us, was wont to plunge into a sentence and trust Almighty God to get him out. If we greeted friend or stranger carelessly, conventionally, we should soon be regarded as persons of no force or distinction. So of our speech and writing. If we believe that "the man whose speech is slovenly is like the man who chews gum—unblushingly commonplace", we shall willingly plod through tedious exercises like this:

After studying the words, fill out the blanks with the words of (1).

*Volvo, volute* (roll, turn): (1) involve, devolve, revolve, evolution, revolution, revolt, voluble, volume, vault; (2) circumvolve, convolution, convolvulus.

Sentences: It ... upon me to put down the .... In this ... the heroine is ... and the hero handy with a ....

He was ... in a ... uprising. He had laid the papers away in a .... The ... of civilization is a tedious story.

Similar exercises are given under "Synonyms in Larger Groups". "The Retrospect", addressed to the student who has completed the book, has these striking words:

"You have made yourself verbally rich. You are one of the millionaires of language. When you speak, it is not with stammering incompetence, but with confident readiness. When you write, it is with energy and assurance in the very flow of the ink. Where you have long been a slave, you have become a freeman, and can look your fellows in the eye. You have the best badge of culture a human being can possess. You have power at your tongue's end. You have the inspiration of knowing that whatever verbal need may arise, you are trained and equipped to grapple with it triumphantly."

Think of a book of over five hundred pages treating every type of prose and poetry and containing a hundred classical specimens of the twenty-six types, and you will have an idea of the extent of literary ground covered by Mabel Rich's "A Study of the Types of Literature". It is a beautiful text, rich in make-up, content, and helpfulness. While the book begins with Beowulf and ends with Cardinal Mercier, there is the usual fault to be found with it—too few Catholic authors are considered. Relative to its newness, and its wealth of suggested readings in each type, one reviewer writes: "As an educational means it would seem to be fundamental that these theses be recognized: much voluntary collateral reading, provision for the gratifying of individual tastes, and a varied program offered. No other text in the reviewer's acquaintance has satisfied these requirements so well". It aims to further the means to "enlargement of experience, the formation of ideals, and the unselfish enjoyment of leisure".

#### List of Books Recommended.

	Price
Good English, Canby and Opdycke, Macmillan.....	.....
Elements of Composition, Canby and Opdycke, Macmillan .....	.....
1600 Drill Exercises in Corrective English, Noble and Noble .....	.....
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Prose Types in Newman, Schwartz, Kirwin, Fauss.....	.....
Minimum Course in Rhetoric, Century Co.....	.....
Century Handbook of Writing, Century Co.....	1.00
Century Vocabulary Builder, Century Co.....	.....
A Study of the Types of Literature, Century Co.....	2.00

#### CURRENT EDUCATIONAL NOTES.

(Continued from Page 156)

barren catalogue of names, works and dates. No faculty but the faculty of memory has been called into play in studying it. That it should therefore have failed as an instrument of education is no more than might have been expected."

Brave words and judicious; but for the most part they fell upon unheeding ears. If all one hears from England at this day be true, Collins' vigorous expostulation is still timely and pertinent. The new evangel of English teaching was more readily welcomed in this country, thanks largely to such men as Phelps of Yale, Lane Cooper of Cornell and the late Brother Azarias. And three recent books by representative American Catholic educators prove that among us the study of literature is recognized as a vital provess. We have in mind Father Donnelly's "Art of Interesting" (Kenedy, New York), Brother Leo's "Teaching the Drama and the Essay" (Schwartz, Kirwin and Fauss, New York), and Sister Eleanore's "Literary Essay in English (Ginn and Company). If there should be a Catholic teacher anywhere who isn't quite sure as to the right manner of teaching literature, he or she will find illumination and stimulation in these three books. Sister Eleanore's volume, just off the press, is a remarkable demonstration of what the members of our Catholic Sisterhoods can do in the art of preparing textbooks when they really and truly try.

THE CATHOLIC DRAMA GUILD. It is facile and futile to scold at the degeneracy of the modern commercial theater; it is easy to tell our children not to go to bad plays. But it is better and saner and more educationally salutary to encourage the proper sort of interest in the proper sort of theatrical productions.

Such is the idea behind the recently organized Catholic Drama Guild of America, an organization which has the National Catholic Welfare Council behind it and which wins the hearty endorsement of the bishops and our representative Catholic educators. And it is a very live organization indeed, as is attested by the first appearance of its organ, The Drama Guild Magazine. To this youngest of our American Catholic publications we extend the right hand of fellowship. Its work is as educational in a specific field as is ours in a wider way, and we look to it to bring about a healthy interest in the Catholic aspects of the drama.

THE SMALL COLLEGE. Precious goods in small parcels often applies to educational institutions. Harken to these words of the late President Harding: "It is the small college that democratizes the higher education; that brings it within the vision and means of the average young man and woman. We hear much of the traditions of famous universities, but if we look into them we commonly find that they concern men, men who have stamped their personalities, who have given of their generous natures, who have colored the intellectual atmosphere about them. And men who are big and strong enough to do that are as likely to be found in the modest as in the impressive environment."

**EDITORIAL COMMENT.**

(Continued from Page 162)

The capital of Norway is Christianity.

No one has yet succeeded in edifying the dark lady of the sonnets.

The French Revolution was won violently, not by "freedom slowly brodening down from President to President," as Tennyson wrote.

**Motion Pictures**

"Motion Pictures in Education"; an illustrated volume of some 280 pages has come before the public. No doubt, motion pictures can be made very useful in many ways. The eye can aid much in imparting information. The old time blackboard was the means, the teacher of old used to bring before the pupil many a good maxim, that has never been effaced from memory. The text books of today are profusely illustrated, hence attractive to the child. The authors of this book are careful to insist that motion pictures must not take the place of the teacher's work or the pupil's, but must serve as an aid and no more.

There is before us a fifty year old copy of a sixth reader without a single illustration. Compare this with the modern reader and one must confess that pictures do attract. The eye aids in impressing the text and visual aid in study cannot be neglected. In this sense, motion pictures may prove of much use provided they are not made a source of neglect in the real work of school, but used as an auxiliary.

**MENTAL BRIC-A-BRAC**

(Continued from Page 161)

a-brac. What has lack of restraint done for us? Have we progressed or deteriorated under its influence? Our answers to these queries may throw great light on the question of school management in general as well as on that of the treatment of the individual pupil.

Let us unpack our mental baggage, spread it out before us, and calculate the teaching value of each piece of bric-a-brac that our summer vacation has yielded. This piece will fit into one lesson, that piece into another; but all, the very least, of them will help us in our work as teachers even as the simple things of Nazareth were made use of by God's Blessed Mother to make clearer or more interesting the lessons that she gave her little Son.

**COMPENDIUM OF ACADEMIC RELIGION**

(Continued from Page 174)

military chaplains. The common law of the Church is that military chaplains should be approved by the Ordinary of the place, otherwise confessions and marriage performed by them are invalid. On retirement from a chaplaincy in the army, the priest must return to his former diocese.

**Chaplains of Convents.** According to various decrees of Roman Congregations, the chaplains of nunneries must be men of mature age, if they can be procured; as a rule, regulars

are not to be appointed chaplains in convents unless there be a dearth of secular priests. The chaplain receives his faculties from the bishop, except in the case of nuns who are subject to some order of regulars. Only in the case of exempt nuns can the chaplain administer all the sacraments to them. to the exclusion of the parish priest. As a rule, convent chaplains should not be appointed for life.

Chaplains of public institutions, such as colleges, hospitals, prisons, etc., receive their power from the intention of the bishop when appointing them.

**Rectors** of churches are priests who take care of a church which is neither a parish, nor a capitular church, nor entrusted to a religious community. The rectors of such churches are freely named by the Ordinary of the diocese.

**INITIATIVE**

(Continued from Page 159)

executives and leaders of men. That lesson the Apostle of the Gentiles well understood when he was able to say, "I can do all things—in Him that strengtheneth me." In the natural order and in the supernatural order alike Saint Paul had initiative.

**IMPORTANT!** The Journal employs no agents, as the nominal yearly fee will not permit this added expense. In paying subscription, do not pay any one unknown to you personally. Any canvassing agent (other than recognized established subscription agencies) claiming to represent The Journal is a fraud. Most of our subscribers remit direct and thus have first hand attention and assume no risk.

**Alabama Bigoted Bill Killed**

The bill introduced into the Alabama legislature by State Senator Shorter C. Hudgens with a view to wiping out all parochial, private and denominational schools in Alabama has been killed by the Committee on Education, to which it was referred after its first reading in the Senate. Immediately that its introduction was announced, the bill was vigorously protested by representatives of many private and denominational schools. Influential members of both the Senate and the House expressed themselves as being opposed to it.

**Publish "Motu Proprio" on Teaching Catechism.**

The "Motu Proprio" establishing a new section in the Congregation of the Council to supervise the teaching of the catechism, has been published. Besides common catechism instruction, His Holiness recommends that schools for the training of teachers in Christian Doctrine be established.

Members of the episcopate are requested to report to the Congregation of the Council every third year concerning the teaching of doctrine in their respective dioceses. It has been announced that the Holy See is preparing a new text of the catechism for the use of the Universal Church.

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# BRIEF NEWS NOTES.

Intensification, rather than expansion, will be the policy of the Federation of Catholic College Clubs during the coming year as a result of discussion at the annual meeting held at Cliff Haven.

The famous group of singers directed by Msgr. Rella and popularly known as the Sistine Chapel Choir, will tour the United States this year, opening with a concert in New York on Oct. 14. The itinerary arranged will cover a period of ten weeks.

New dress regulations governing the manner in which women seeking an audience with the Pope must be clothed, provide radical modification of current popular styles.

Among the exchange scholarship students at the College of Saint Teresa, Winona, Minn., this year will be four young women from Italy. They come from the University Cattolica del Sacro Curoe in Milan.

Sisters M. Pica, M. Theodora and M. Gerardin celebrated the golden jubilee of their entry into the Sisters of St. Francis at St. Francis Convent, Milwaukee, Aug. 12. On the same day thirteen Sisters celebrated their silver jubilee, twenty-seven received the habit and nine were professed.

Seven Catholic Sisters, all teachers at the school of St. Thomas Aquinas, the Bronx, New York, were admitted to citizenship in the Bronx Supreme Court in July by Justice Tierney.

The number of American children who are growing up without religious belief constitutes a challenge to every right-minded man and woman, according to Governor Al. Smith, of New York, in a letter commending a plan of the Jewish Educational Association to take ten thousand children from the ctreets, this fall, and give them a knowledge of the Jewish religion.

Renewed and increased efforts to obtain the passage of the Towner-Sterling bill calling for the establishment of a department of education, with cabinet representation, will be made by the National Education association, as a result of resolutions adopted in annual convention in July at Oakland, California.

Sisters of Notre Dame have leased 40 acres of land just outside of Cleveland for the erection of a new college for girls. The lease was acquired for a consideration of \$150,000. The Sisters have the privilege of buying the property at this price between the tenth and twelfth year.

Mr. and Mrs. Michael Smith, of Newark, N. J., had the unique privilege recently of seeing three of their sons say Mass and a fourth son serve as acolyte in the chapel of the Dominican Convent of the Immaculate Conception in Washington, D. C.

A little group of five Catholic nuns brought to an end the great funeral cortege that marched to the rotunda of the National Capitol to pay its last tribute to the memory of President Warren G. Harding. Included in the group were two Sisters of Mercy from Wilkesbarre, Pa., two members of the same order from Titusville, Ohio, and a Benedictine nun from Covington, Kentucky.

Many States adopted laws affecting the interests of private and parochial schools, during the sessions of their respective legislatures this year, according to an incomplete compilation of such legislation made by the Department of Laws and Legislation of the National Catholic Welfare Council in a report to the N. C. W. C. Department of Education.

Last June, the degree of Doctor of Philosophy was conferred by Pitt University on Sister M. Fides Shep-person, of Mount Mercy Academy, Pittsburgh, Penna. The eminent degree was awarded in recognition of scholarly studies successfully completed at the institution and of postgraduate credits obtained in course at Duquesne University. Sister Fides, a frequent contributor to our columns, is well known as the author of "Cloister Chords", "Battles of Destiny", etc. The new honor accorded her is altogether meet, and should prove very gratifying to her many readers.

## Seek Canonization of Mother Seton.

The ecclesiastical court of the Archdiocese of Baltimore will be convened for the purpose of taking further steps to promote the canonization of Mother Seton, foundress of the Sisters of Charity of St. Vincent de Paul, it has been announced. All available writings of Mother Seton will be collected and will be forwarded by courier to Rome for examination.

## Encyclical on St. Thomas Aquinas.

An encyclical issued by Pope Pius in connection with the sixth centenary of the canonization of St. Thomas Aquinas extols this great doctor of the Church and alludes to "the marvelous union of pious and scientific doctrine exemplified in him." His Holiness also dwells upon the universal applicability of St. Thomas' teachings.

The Pope says humility was the foundation of St. Thomas' virtues, and he urges the clergy and ecclesiastical students faithfully to imitate his example. As, long ago, the Egyptians were told to "go to Joseph," so now all who seek the truth should go to Thomas, he concludes.

Festivities in connection with the celebration of the centenary of St. Thomas Aquinas, will be held in Rome on November 18 to 25, according to the program which has been prepared by the Pontifical Academy of St. Thomas. Simultaneously meetings will be held by representatives of Catholic universities throughout the world for discussion of programs and methods of teaching.

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mud gun	realtor	overhead
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## THE TEACHING OF RELIGION.

By Rev. C. Bruehl, Ph. D.

## Pitfalls to be Avoided.

The generation with which we are dealing is a critical generation, disposed to question and verify the statements to which it is invited to give assent. Though occasionally this attitude of mind may degenerate into pure sophistication and a general aversion to all authoritative teaching, it is in itself not of evil, but it must be taken into account and reckoned with by the religious teacher lest through lack of adjustment to the prevailing mentality he injure the cause of religion. It is quite plain that a class of pupils, infected by the spirit of doubt and sure in later life to be assailed by all the arguments which infidelity is able to muster, must be faced and treated in a different manner than an audience that possesses a simple, unquestioning and guileless faith and that never will be subjected to a serious test of its religious convictions.

The latter fortunate condition no longer exists anywhere in this country. Newspapers and magazines spread incredulity and disbelief. The faithful living in this intellectual atmosphere cannot entirely escape the contagion. Even if they do not doubt the foundations of faith, they do question certain individual statements about matters which are publicly and unreservedly discussed by the daily press. Nothing but what is well founded in faith and strongly substantiated by convincing proof can resist this persistent onslaught.

For the religious teacher it follows from this state of affairs, which we are not in any way lamenting, that he must exercise great prudence and caution in his instructions and that he must carefully refrain from making assertions that have not sufficient warrant in revelation or reason. Great discernment and wary reserve are particularly necessary in respect to the legendary and such problems as lie in the borderland between faith and science. If there are conflicts between theologians and scientists it is because either the one group or the other has transgressed the limits of its respective jurisdiction. The popular teacher is often tempted to make statements that have no adequate foundation in fact. He is more daring and bolder in his dogmatism than the scholar who puts forth the results of his own research and who is inclined to distrust his arguments. The religious teacher likewise is quicker to claim that a proposition is of faith than a theologian who is trained to weigh his proofs very carefully and who fully realizes that evidence is rarely achieved where the church has not explicitly spoken.

The only safe course for the religious teacher is to confine himself to that which certainly belongs to the deposit of faith. If he goes beyond that he ventures on uncharted seas and may very easily come to grief. In that matter he ought to be well informed so that there is little danger that he overstates the case. He will do well to be very severe and exacting in the choice of the books which he uses in the preparation of his lessons. In the literature of popular exposition of Christian doctrine there is much that is of inferior value and that cannot be followed with safety.

We take it that the teacher is sure of his ground. He knows precisely what the church teaches. That he will put before his pupils in a clear and unequivocal manner. Mere theological opinions or interpretations of Scripture that are not backed by the consensus of the church must under no circumstances be set forth as being part and parcel of the deposit of faith. Where this is imprudently done harm is certain to ensue. In such cases the seeds of future mental conflicts are sown in the minds of the pupils. Prudent restraint on the part of the teacher will save the pupil from agonies of doubt and possibly from shipwreck of faith.

We will take a concrete case that may serve as an illustration. The age of the world has not been defined by the church nor can it be deduced with any degree of certitude from biblical data. Yet we hear it asserted that the world is about six thousand years old. A teacher in his religious instructions gives this version to his pupils, but neglects to make them see clearly that this is not a matter of faith. From such inaccuracy great evil may follow. Some of these pupils will as they advance in years read what science has to say on this subject. They will then discover that the statement made by the teacher concerning the antiquity of the world has not a shred of evidence to recommend it. What will be the mental reaction to this disconcerting discovery? The young man or young woman, subjected to this unpleasant experience, will feel a painful shock. They will be bewildered and perplexed. A wave of anger that they have been duped and trifled with will swell up in their hearts and

surge through their agitated breasts. Not being able to distinguish between the authoritative teaching of the church and private opinions of the teacher their faith will receive a rude jolt that may completely unsettle it or they may feel ashamed of a faith that is burdened with things that have been disposed of by science. Rightly a French philosopher has said: "The blunders of our teachers and educators constitute the tragedies of our later life. Thus the bungling in accuracy of a religious teacher may be the cause of a loss of faith, of tormenting agonies of doubt, of poignant mental conflicts and of other sad moral tragedies."

Such eventualities can be avoided by prudence and tact. In the example mentioned the teacher will be satisfied to say that all the Bible intends to convey is that the world and everything it holds in its wide expanse is created by God. He may then add that the date of the beginning of the world can only tentatively be fixed from rather fragmentary chronological indications and that the Bible leaves this question to be settled by science. Such a statement will be in full accord with the truth; it will leave a margin that may be filled by eventual scientific discoveries and it will forestall any possibility of mental difficulties. With the more advanced pupils the teacher may enter into fuller details, remembering, however, that he is teaching religion and not giving a class in geology. The main thing is that he says nothing that has not the church's sanction or if he goes beyond the teaching of the church that he makes it quite plain that he no longer is speaking on behalf of the church.

We will take another instance. If a teacher should make to his class the imprudent assertion that the deluge covered the whole world he would be preparing future mental troubles for his pupils; for the time is bound to come when they will realize all the enormous difficulties that beset such a theory. An experience of that type will make them impatient with and suspicious of their faith. The danger is particularly great for those who later go to non-Catholic colleges. They will then remember many things they have been taught in their school-days which seem utterly impossible in the light of newly acquired knowledge. That discovery will not serve to strengthen their faith. They feel that they have to apologize to themselves and other for the crude notions associated with religion. How many mental pangs could they have been spared if they had been taught their faith in its absolute purity without any admixture of human opinions.

By giving out as the word of God what is only the word of man we invite ridicule and heap disgrace on our holy faith. We furnish, moreover, to the enemies of our faith a convenient point of attack. Let us leave the edifice of faith in its chaste beauty and superb purity of outline. Thus it will be a delight to the mental eye and impregnable against assault. The gargoyles of human opinion plastered over its austere architecture will only disfigure and mar its impressive beauty and weaken it against attack.

Imprudent zeal in the religious teacher and inaccurate knowledge cause by far more harm than we are prepared to think. Hazy notions with regard to religious matters invariably produce doubt and mental unrest. But hazy notions are the inevitable outcome of inexact teaching. So in many cases we can trace the fierce mental misgivings that assail the mature mind to the slovenly and slipshod lessons received in school. As to imprudent zeal it is a great source of mischief. It will lead a teacher to supplement the word of God and to fill out what he regards as undesirable gaps. It will induce him to overlay the simple pattern of revelation with embroideries of human invention. And if later these foolish embroideries are removed the underlying pattern is likely to suffer.

Only he who occupies an elevated point that commands the neighborhood can clearly discern the various boundaries that mark field from field. Visualizing all the intersecting lines and landmarks he can speak of them distinctly and without hesitation. He who has no direct vision but only a blurred memory of the situation speaks haltingly and with confusion. Thus also the religious teacher can only teach with assurance and clearness, if he himself possesses a comprehensive knowledge that allows him to handle his matter in a sovereign and masterly way. But even meager and scant knowledge will not be dangerous provided it is exact and accurate. Let this be an absolute rule: Never mention in one and the same breath what is of faith and what is merely a matter of human opinion. If this rule is observed confusion in the minds of the pupils will be avoided and they will be safeguarded against doubt and spared many mental struggles.

HUMOR OF THE SCHOOL ROOM.

Co-eds in the Library.

"Is this the botanical library? Well, I should like to have a copy of Ruskin's 'Sesame and Lilies'."  
 "Will you please give me a copy of Ibid's Book III?"  
 "I would like to have G. B. Shaw's 'The Way of All Flesh!'"  
 "What book do you desire?" the young man at the desk asked the modest young lady.  
 "Why sir, where do you keep 'Romance'?"  
 "You will find 'Romance' in the little dark corner, Miss."

Outlook A Material One.

A young man who had received his diploma had been looking around successively for a position, for employment and for a job. Entering an office he asked to see the manager, and while waiting, he said to the office boy, "Do you suppose there is any opening here for a college graduate?" "Well, dere will be," was the reply, "if de boss don't raise me salary to t'ree dollars a week by to-morrow night."

Gives Slang Term for Definition.

In a west side school the pupils of the eighth grade were studying about the different Presidents of the United States. They had just finished Jefferson's administration, and Miss D., the teacher asked:  
 "President Jefferson was known as what?"  
 Harry was quick with the answer.  
 "He was known as the Sage of the Age."  
 Before the teacher could ask another question, a hand shot up and a small boy asked:  
 "Miss D., what does sage mean?"  
 Harry was permitted to answer this one, too, and he said:  
 "Sage means wise."  
 Whereupon the small boy asked:  
 "Well, what's a sage hen, Miss D?"  
 Before she could explain, she was shocked to hear Harry, with disgust in his voice, turn to the small boy and say:  
 "Why a sage hen is a wise chicken, of course."

Jack Was Observant

"I think that children are not as observing as they should be," said the Inspector to the teacher.  
 "I hadn't noticed it," replied the teacher.  
 "Well, I'll prove it to you," and turning to the class the Inspector said:  
 "Someone give me a number."  
 "Thirty-seven," said a little boy eagerly.  
 The Inspector wrote "73" on the board, and nothing was said.  
 "Will someone else give me a number?"  
 "Fifty-two," said another lad.  
 The Inspector wrote down "25" on the board, and smiled at the teacher. He called for another number, and young Jack called out:  
 "Seventy-seven; now see if you can change that."

Confronted with the Proof.

A little boy in school one day made a mistake in his composition. His teacher said:  
 "John, how many times do I have to tell you not to use the phrase 'I have wrote' in your composition? I am going to make you write 'I have written' one hundred times."  
 After school the teacher left the room for a little while and when she came back she found a note on her desk:  
 "Dear Teacher: I have wrote, I have written one hundred times and I have went home. Yours truly, John."

Why Those Tears?

A teacher, trying to impress upon her children the importance of kindness to animals, took them for a walk in order to bring the lesson home to them.  
 Hearing a scream from little Johnny, she asked: "What's the matter, Johnny?"  
 "I've been sitting on a wasp," was the tearful response, "and I'm afraid I've hurt the poor thing."

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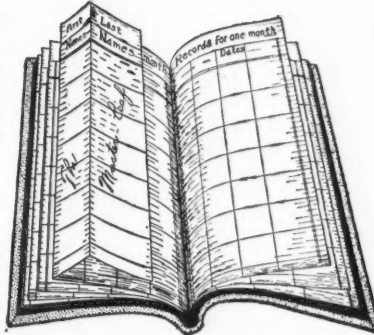
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## BOOK NOTICES.



**The Pre-School Child**, from the Standpoint of Public Hygiene and Education. By Arnold Gesell, Ph. L., M. D., Director of Yale Psychoclinic and Professor of Child Hygiene, Yale University. Cloth, 264 pages. Price, \$1.90 postpaid. Houghton Mifflin Company, Boston.

The new impetus given to child welfare and child hygiene work as a result of the World War insures a wide and hearty welcome for a book like this. There is room for argument as to the manner in which the State should function in the application of knowledge as to conditions by which children must be surrounded to ensure their physical well-being, but as to the benefits of diffusing this knowledge there is likely to be no dispute. Parents are interested in the problems of child care, feeding, health, nutrition, diseases, abnormalities, etc., as well as in preventive hygiene and mental hygiene having particular reference to children. The volume is intended for all who have at heart the welfare of the rising generation, and this includes those charged with the organization and administration to persons concerned with the conduct of health centers and infant welfare movements.

**Constructive English**. An Aid to Effective Speaking and Writing. By Francis Kingsley Ball. Cloth, 458 pages. Price, \$1.28 net. Ginn and Company, Boston.

A great deal of information is packed into this little book. Not only formal students of English composition, but all young contributors to the press are likely to find it a convenient volume to have at hand for ready reference, as there are few problems with which practical writers have to deal in connection with their branch of the art of expression that cannot be solved by consulting its pages. The table of contents and the index have been prepared with skill and thoroughness that bring all its treasures of information within easy reach.

**Messages of Music**. Mood Stories of Great Masterpieces. With an Appendix of Explanatory Notes. By Henry Brenner, O. S. B. Cloth, 424 pages. Price, \$5 net. The Stratford Company, Boston.

There are people who complain that not having been musically educated while they were young they are unable to listen to the masterpieces of the great composers with as much delight as that enjoyed by favored folks who received early training which supplied them with capacity for fuller understanding. In the portly volume under review there is devoted to each of the beautiful compositions of the acknowledged masters of the tone world a brief chapter, cast in story

or narrative form, and who reads this chapter will find himself charmed into the mood to which the composition appeals, and competent to enjoy the music with appreciation and relish. The task which the author set for himself has been performed to admiration. Here is a book that seems destined for popularity and long life.

**Just Between Ourselves**. Practical Talks to Industrial and Vocational Teachers. By Arthur D. Dean, B. S., Sc. D., Professor of Vocational Education, Teachers' College, Columbia University. Cloth, 298 pages. Price, \$2 net. The Manual Arts Press, Peoria, Illinois.

One advantage of this book is that it is written in familiar language, comprehensible by all. As to the practicality and variety of the subjects treated, the following examples selected from chapter-headings will afford an idea: "The Upbringing of a Teacher", "Don't Park Your Mind", "The Spirit of Adolescent Youth", "Continuation Schools—A Vision", "Making Over Men", "Getting Life Into Men", "Yeast Cakes in Education", "West is Not East".

**Pitman's Loose Leaf Supplementary Typewriting Exercises**. (150 Exercises on 50 Cards.) For Advanced Classes. By Louise McKee, Chairman of Department of Stenography and Typewriting, Girls' Commercial High School, Brooklyn, New York. Price, \$1.50. Isaac Pitman & Sons, New York.

The matter of these exercises is well adapted to promote technical proficiency in dictation and transcription work. Of the manner in which it is presented, the author remarks: "The unique form was chosen with two ends in view: 1. To provide fresh material for the teaching of transcription and tabulation which the teacher knows has never been seen by the pupils. 2. To furnish models for both of these types of work to be studied by the pupils after they have completed their work,—models by which they can correct their own errors. In large classes it is impossible for the teacher to give that close inspection necessary to catch every error on every paper, and heretofore it has been equally impossible to place before the pupils the perfect model of the work they have attempted to do." There are detailed directions for using the cards, which will prove a valuable addition to the equipment of establishments giving instruction in typewriting.

**Studies in English-World Literature**. By Ottis Bedney Sperlin, Ph. M., Head of the Department of English, Stadium and Lincoln High Schools, Tacoma, Washington, etc. Cloth, 526 pages. Price, \$1.85 net. The Century Company, New York.

This substantial volume is an anthology interspersed with an abundance of illuminating explanatory notes. It presents masterpieces of English, Scottish and Anglo-Irish authors, from the time of Shakespeare to that of Masfield; also representative selections from the writers of the

various English "dominions overseas". The frontispiece is a photo-engraving of Eastmen Johnson's "Young Abraham Lincoln Reading a Borrowed Book by the Firelight", but few selections from American writers are included in the book. While the general scope of the selections is extensive a large portion of the volume is devoted to contemporary poetry. The absence of numerous American writers of note is explained by the difficulty of the publishers in obtaining permission for the republishing of matter taken from works covered by copyright. As it stands, however, the volume is packed with matter of absorbing interest, and the eleventh grade pupils, for whose use it is intended, will no doubt regard it with esteem.

**Problem Arithmetic**. An Inductive Drill Book. By Harry Brooks, John Cheverus School, Boston. Cloth, 331 pages. Price, ..... Little, Brown and Company, Boston.

Mr. Brooks does not begin with definitions, but with practical operations by means of which the pupil is made familiar with operations in addition. When this has been accomplished, subtraction, multiplication and division he presents an introduction to arithmetical nomenclature to the extent of teaching the meaning of such terms as "minuend", "product", "quotient", etc. Next the basal operations with which the beginner has been made acquainted are applied to fractions and percentage, etc., and by this time the pupil is able to formulate for himself the formulae for the arithmetical principles. Experience has demonstrated the superiority of results gained by this manner of procedure over those which ordinarily follow the old method of beginning instruction in arithmetic by calling for the memorizing of abstract terms necessarily unintelligible to the learner at the time, and giving rules before the mind of the learner has been prepared to comprehend their meaning. The problems in the book are such as occur in the transaction of actual business.

**Miller Mental Ability Test For Grades Seven to Twelve and for College Freshmen**. By W. S. Miller, Ph. D., Professor of Educational Psychology, University of Minnesota. Examination: Form B, 4 pages. Price per package of 25 examination booklets, including Key and Age-Grade-Score Sheet and Percentile Graph, \$1 net. Manual of Directions, 24 pages, Price, 20 cents. Specimen Set, in envelope, containing one Examination and one Age-Grade-Score Sheet and Percentile Graph, price 30 cents postpaid. World Book Company, Yonkers-on-Hudson, New York.

Two forms of this test are now available. Form A, the cost of which is the same as that of Form B, was noticed in this Journal about a year ago. A single 40-minute period affords time for administering either form. The publishers suggest that if only one form is given, Form A should be used, and that Form B



should always be given after Form A. It has been made more difficult than Form A in order to make up for the effect of practice when it is given within two days after Form A. The examination consists of three parts, each containing forty items. There can be but one correct answer to each item, and therefore no judgment is involved in scoring and there are no partial credits. The Miller Mental Ability Tests have been used for four years as a basis for classifying entering students in the Minnesota University High School, and their value in predicting success in high school work has been ascertained. The Manual of Directions gives complete instructions for administering and scoring both forms of the test and interpreting the results.

**Hamilton's Essentials of Arithmetic.** Middle Grades. By Samuel Hamilton, Ph. D., LL. D., Superintendent of Schools, Allegheny County, Pennsylvania. Cloth, 288 plus xxiii pages. Price, ..... American Book Company, New York.

One of a set of three, covering the arithmetical work of pupils in elementary schools from the second to the eighth year, this book is for the middle grades—fifth and sixth-year pupils—and aims to give those who complete it a knowledge of all the arithmetical principles that are essential for success in the ordinary affairs of life. Emphasis is laid on the importance of correct interpretation of problems and of the choice of the best methods for their solution. The pupil's industry is utilized in constructive work, and his initiative is exercised by leading him to discover many arithmetical truths for himself.

**A Travers La France.** Choix de Textes et d'illustrations. Precede du Journal de Voyage d'Un Etudiant Americain. Per Felix Bertaux et Helene Harvitt, Ph. D., avec la Collaboration de Raymond Weeks, Ph. D. Cloth, 376 pages. Price, ..... Oxford University Press, American Branch, New York.

This well constructed text for students of the language of Racine and Moliere is a representative volume of the Oxford French Series, by American Scholars, the general editor of which is Raymond D. Weeks, Ph. D., Professor of Romance Philology, Columbia University. It is beautifully printed, embellished with well-chosen illustrations, and admirably adapted to serve as a means of assisting American students to acquire practical familiarity with French.

**Sentence Book.** Exercises for Sentence-error Drills, Letter Forms and Punctuation Lessons of the Revised Sentence and Theme. By C. H. Ward, the Taft School, Watertown Connecticut. Stiff paper cover; 57 leaves, perforated, so that they may be easily removed when so desired. Price, ..... Scott, Foresman and Company, Chicago.

Teachers familiar with these leaves will not need words to convince them of the value they offer as a labor-saving device.

**Ardengo Soffici.** Six Essays on Modern Art. Edited by E. R. Vincent, B. A. Oxon, Lecturer in Italian at King's College, University of London. Cloth, 96 pages. Price, \$1 net. Oxford University Press, American Branch, New York.

Ardengo Soffici, whose critical essays are ranked among the best in European literature, is a painter and a soldier as well as a man of letters. His bold originality, which challenges the academicians, is as interesting as startling, and compels his readers to think. The little volume in which he is here presented is daintily and charmingly printed and bound.

**The Educational Theory of John Locke;** Its Limitations for the Christian Teacher. By Sister Mary Louise Cuff, Ph. D., of the Sisters of St. Joseph, Concordia, Kansas. Cloth, 148 pages. Price, ..... The Catholic Education Press, Washington, D. C.

Despite its limitations, the theory of education propounded by the Seventeenth century philosopher is often accorded by many the first place among treatises on its subject written in the English language. The author of the present essay recognizes its merits as well as its shortcomings, and gives students of education in its broader aspects a book of great practical value. In several conclusions of prime importance Locke was far in advance of his time and in harmony with the best thought of the present age.

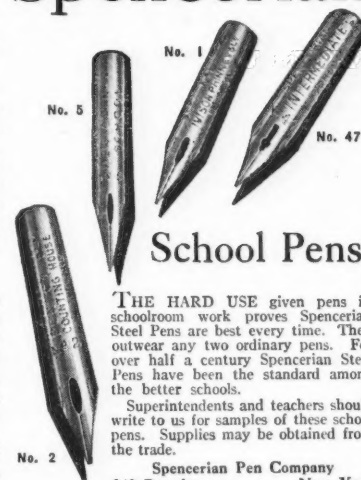
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What has been observed in the Journal in respect to Book One of the Fougeray Method applies to Book Two. The present work, it should be added, is complete in itself, containing "A Key to Pronunciation", by means

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**Sentence and Theme.** A Foundation for High School Composition. Revised Edition. By C. H. Ward, the Taft School, Watertown, Connecticut. Cloth, 480 pages. Price, \$1.32 net. Scott, Foresman and Company, Chicago.

Since this book was given to the public in its original form, six years ago, the author has observed features in it to be susceptible of improvement. The new edition is distinguished by reorganization of material; simpler and more concrete sentence exercises; additional work in composition, oral and written; new material, including optional exercises in common idioms, and more extensive helps for the teacher. Pupils who have been conducted through this book by a competent instructor during their first year in high school will have made a substantial start toward the acquirement of the art of expression.

**Through Storyland to Healthland.** A Health Reader for Primary Grades. By Esther Zucker, Lillian Rabell, Gertrude Katz, Teachers of Public School No. 143, Brooklyn, New York City. With an Introduction by James J. McCabe, District Superintendent of New York Schools. Illustrated by Fannie Louise Warren. Cloth, 78 pages. Price, 90 cents net. Noble and Noble, New York.

This book is not intended as a formal treatise on anatomy or physiology. Its object is merely to impart to children information which will interest and confirm them in the practice of sanitary living, thus preserving their precious health. It is cast in story form. A considerable portion is in rhyme. At the back of the book is a juvenile drama, entitled "The Way to Health". The illustrations, printed in colors, are not representations of viscera, but of little folks and fairies.

**The Early Herdsmen.** By Katherine Elizabeth Dopp, Formerly Instructor and Lecturer in the Extension Division of the University of Chicago. Cloth, 232 pages. Price, ..... Rand, McNally & Company, Chicago.

This attractive book, illustrated with 24 full-page and 74 text drawings in half-tone, is intended for pupils in the intermediate grades, and presents the hypothetical history of the first steps in taming and grass-eating animals. For those who are in search of a

treatise covering this subject from the point of view of modern theorists for whom the account of Genesis is unsatisfactory, it would be hard to name anything more likely to please than the volume under review.

**Two Hundred Games That Teach.** By Laura Rountree Smith, Author of "Primary Seat Work", "Sense Training and Games", etc. Cloth, 154 pages. Price, \$1 net. Beckley-Cardy Company, Chicago.

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**We and Our Work.** By Joseph French Johnson, D. C. S., LL. D., Dean and Professor of Political Economy and Finance, New York University; President Alexander Hamilton Institute. With twenty full-page drawings by Hanson Booth, fifty pictorial charts by Francis J. Rigney, and approximately seven hundred halftone and line illustrations. Donald F. Stewart, Editor. Cloth, 301 pages. Price, ..... The American Viewpoint Society, a Department of Boni & Liveright, Inc., New York.

This book is the second of the series of which "We and Our Government" was the first. The American Viewpoint Society has been authorized by the Secretary of the United States Department of Labor to state that the work it is undertaking in the production of books and educational films for citizenship classes throughout the United States is done in co-operation with and in furtherance of the policies and plans of the Department in its citizenship training work. Like its predecessor, "We and Our Work" is an advanced demonstration of the intelligent employment of visualizing devices for the purpose of forcing the contents of a written text upon the perception of the learner.

**Father Price of Maryknoll.** A Short Sketch of the Life of Rev. Thomas Frederick Price, Missioner in North Carolina, Co-Founder of Maryknoll, Missioner in China. Compiled from the letters of his friends by a Priest of Maryknoll. Cloth, 91 pages. Price, \$1 net. Catholic Foreign Missionary Society of America, Maryknoll, New York.

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The hero of this story for boys is a real boy, full of life, and with a capacity for making friends of other active young chaps, their adventures and his supplying entertaining reading that all wide-awake boys will enjoy. The book is filled with incident and humor. It instills right principles, and while amusing its young readers does not neglect their instruction.

**Sitka: the Snow Baby.** By Allen Chaffee, author of "The Unexplored," "Lost River," etc. Illustrated by Peter Da Rue. Cloth, 116 pages. Price, ..... Milton Bradley Company, Springfield, Massachusetts.

Allen Chaffee's success in portraying the adventures of a little black bear will not be forgotten by the reading public. The snow baby of the present narrative is a little white bear, which drifts down the coast of Alaska on a floating iceberg. The iceberg had other interesting inhabitants, and what befell them is not left out of the story. The portrayal of animal character is the result of careful observation, and the reader is supplied not only with a charming story, but also with a considerable body of information relating to the natural history of Alaska.

**Selected Writings of Abraham Lincoln.** Edited by Albert Bushnell Hart, LL. D., Litt. D., Professor of Government, Harvard University. Cloth, 344 pages. Price, 75c net. The Gregg Publishing Company, New York.

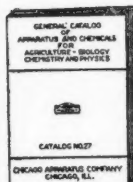
This is another of the publications in the Living Literature Series, of which Richard Burton, Ph. D., is editor-in-chief. Convenient in size, printed in clear type, on good white paper, it is an attractive little volume, and will be prized by the general reader as well as by those entrusted with the responsible duty of making selections for school libraries.

**The Lord of Death.** A Play in a Prologue and Three Acts. By Marguerite Allotte de la Fuye. Translated by Louis N. Parker. Paper cover, 95 pages. Price, 50 cents net. Longmans, Green and Co., New York.

The author of this poetical drama has ten others to her credit. "The Lord of Death" has run through ten editions in France and has been performed times innumerable on the French stage. This translation was made for the translator's own pleasure and is published in the hope that it may appeal to play-producing societies, to community players and to "all in search of something out of the ordinary run." The action takes place at Capernaum in Galilee, in the villa of the Centurion Celtius.

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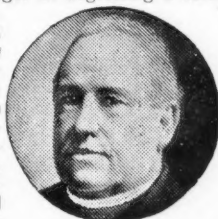
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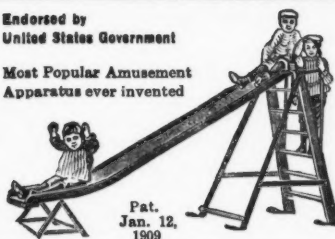
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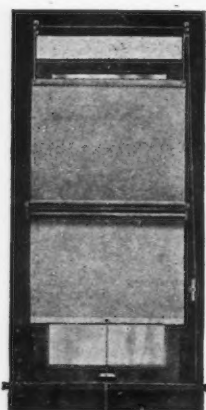
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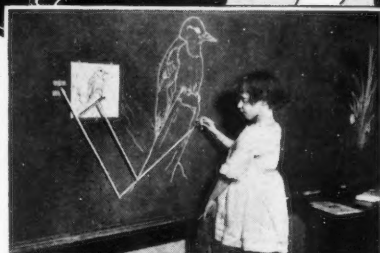
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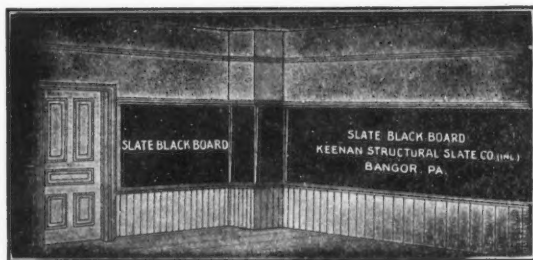
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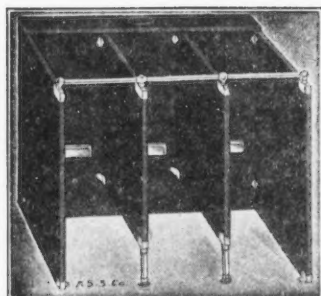
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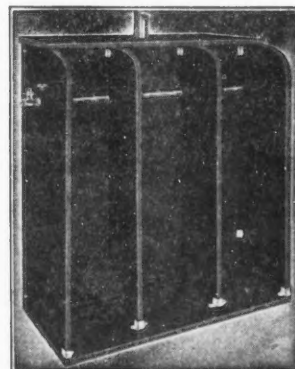
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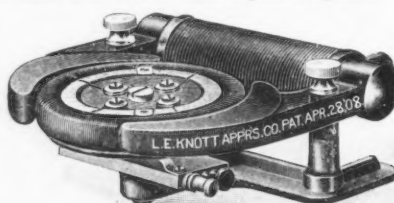
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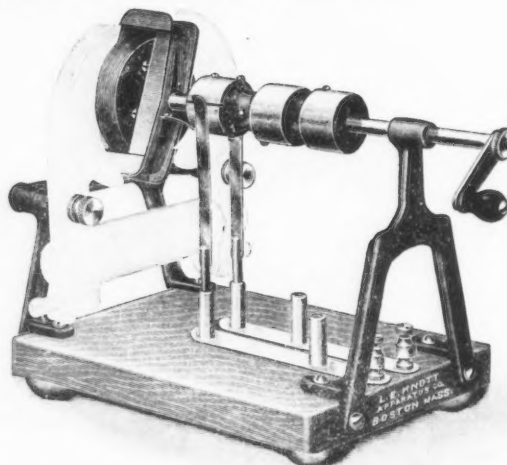
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